

during the last three years there seems to be a movement away from the naturalistic approach connected with a slowly growing tendency to synthesize sociology and ethnology (Znaniecki); "philosophical" sociology of great ("civilizational") and social systems (exemplified by the works of Toynbee, Kroeber, Northrop, Sorokin)... It is in the process of growing and is likely to grow for some time (Sorokin); culture dynamics, diffusion and conflict (Reinhardt); emphases on the cultural patterns which furnish the milieu for the development of social processes and personality (Bogardus); development of "cultural area" approach (Christensen); a trend of continuing (or revived) interest in the studies of specific local communities, fostered by the Department of Agriculture, but exemplified by the Yankee City Series and other less pretentious publications (House); a tendency in introductory sociology to concentrate on the cultural factor to the neglect of proper emphasis on social and group life as such (P. H. Landis).

6. *Trends in emphases—industrial sociology.* Sixth among the trends was the evident growing interest of the sociologist in the field of industrial sociology or industrial relations. Twenty-two and two-tenths per cent of the replies pointed in this direction. So far as the journals are concerned, comparatively few articles appeared during the last decade, the ratio being about four out of every hundred when compared with other articles. *Social Forces* and *Sociology and Social Research* led the other journals in publications of articles concerned with industrial relations. Moreover, the last annual meeting of the American Sociological Society offers a section on industrial sociology, and the *American Journal of Sociology* for January 1949 has been entirely devoted to "Industrial Relations," calling it a "new and expanding field of research." Sample replies: the rapidly emerging field of industrial sociology (Bain, R. E. L. Faris, Gillette, Tappan); rapid development of practical research in the field of industrial relations (Burgess, Wirth); industrial sociology: the functions of groups in industry (Chapin); industrial sociological studies of management, personnel problems, the work team and race relations in industry (Manheim); increasing emphasis on the sociology of industry (Baber).

7. *Trends in emphases—theory; application to social action.* a. *Theory.* These two trends, separated in the replies, may be discussed under one heading for two reasons: (1) both were mentioned in an equal number of replies, 25 per cent, and (2) the application of theory and principles to social situations is logical. About 10 per cent of the other writers, however, thought that there was less stress being laid on theory as such, and a few were applauding what they called the decline of the "historical approach." Most of the replies indicated that theory was necessary for adequate research. The journals were still devoting considerable space to sociological theory, its ranking order in them giving it fourth place among the trends mentioned in this paper. Some of the replies: an increasing coordination of research and theory (Merton); increasing recognition of the importance of adequate social theory and logic for sociological research (Nimkoff); increasing emphasis on the need for systematic theory to account for research results (Lindesmith); insistence upon clarification of basic theoretical concepts in sociological theory (Cantor); in realm of theory, increased preoccupation with concept of class structure and influences thereof on social life (Blumer); emphases on objectively derived social theory, that is, on factual social theory as distinguished from normative social theory and individual judgments (Bogardus); re-emphasis on importance of theory by Parsons and Merton (Angell); outstanding is the progressive integration of social theory and social research (Queen); growing emphasis on theory tending more toward a philosophy of history than to science (Sims).

b. *Application to social action.* Whether or not the scientist should undertake to remain aloof after analyzing and probing into the verities of the social situation has been frequently a source of contention. The replies under consideration indicate that it is logical and natural for the findings of research to be applied. Some sample replies: I believe that the war has convinced more people than had realized it previously that there can be definite, practical applications of sociological knowledge to operational situations (de S Brunner); integration of research and action programs—the completely detached observer is an impossible ideal, albeit a good one, and we are finding that we can do useful service and sound research at the same time (Cuber); increasing recognition of the public and other social responsibilities of sociology (Eldridge); the increasing recognition of the fact that social values can be studied objectively and that the scientific clarification of social goals is one of the most urgently needed tasks for sociologists (Hart); more direct application of sociology to problems of social action and deliberate institutional change (R. S. Lynd);

tendency of sociologists to state their value judgments on social issues and institutions, i.e., war, the "good family," and intercultural relations, since physical scientists are beginning to state their value judgments on the use of the atomic bomb (McDonagh); sociologists are beginning to furnish predictive generalizations which have immediate practical application (Bain); increased emphasis upon the practical applications of our subject matter—the "knowledge for what" principle gaining wider acceptance (Tappan, Watson); the breakdown of present cultural systems has convinced many persons that men again have an obligation to guide their destiny, or at least try to do so. . . They are dismayed by the present useless refusal to settle conflicting aims in a proper human method. . . They seek to get at the genetic approach to the recurring problems of men and to pose reasonable answers instead of letting blind cultural determinism continually destroy before it can re-create (Zimmerman).

8. *Other trends in emphases.* Mentioned to a much less degree were such trends as emphases on the study of marriage and the family, regionalism, race and intercultural relations, population, ecology, community studies, crime, old age, religion, and the sociology of knowledge. A slight disagreement was noted with reference to the emphasis on human ecology, three replies citing the trend as significant and two holding that it had all but disappeared.

Some new or recent usage of terms like area sampling, predictive generalizations, operationalism, experimental design, ex post facto experimental research, sociograms, sociopathy, sociotherapy found their way into some of the replies, while E. F. Young and several others mentioned the advent of the sociological laboratory.

9. *Some criticisms.* It may be interesting to note a few of the criticisms made by some of the sociologists with reference to the direction that some of the trends were taking. Professor Blumer notes a "tendency for research to become an end in itself, with its evaluation solely in terms of adherence to conventional canons." Professor P. H. Landis declares that there is a "further approach toward a school which considers perfection of mechanical method to be more important than developing social understanding" and that "their mathematical symbolism becomes increasingly difficult for the initiated to read." Professor T. D. Eliot recognizes "the indispensable role of statistics as a modern heuristic tool," yet dislikes "the tone-deaf assumption that knowledge can be substituted for wisdom or that the facts have value without reference to synthetic thinking for which they lack the conveniences." Professor Sims deplores the intrusion of a

"technical jargon that leads to observation rather than the revelation of meaning, or a trend away from simplicity and clarity to verbiage which many seem to think signifies scholarliness but which in reality is only a cloak for concealing platitudes and commonplace notions." Finally, Dr. Harry E. Moore writes that the only new trend in sociology within the period is interest in systematization as represented by Sorokin, Parsons, and MacIver!

10. *Conclusion.* An investigation of trends made a decade ago and reported in this Journal showed the five principal trends at that time to be (1) an ecological trend, (2) a culture concept trend, (3) a social psychology and psychiatric trend (4) a quantitative and inductive research trend, accompanied by a critical attitude of inquiry as to the values of certain types of research, and (5) a philosophical sociologic trend, involving the disciplinary tactics of the mother of sciences—philosophy.<sup>2</sup>

In the current study, made ten years later, the following emphases stand out: (1) perfecting methodological procedures, (2) cooperative research with other social sciences, (3) social psychological studies, (4) research in industrial relations, and (5) application of research findings. In comparing these two sets of emphases it will be seen that today there is (1) less emphasis on ecological studies and on philosophical sociology than ten years ago and (2) more emphasis on methodology, on cultural studies, on social psychological studies, on industrial relations, and on the importance of the application of social research findings.

These last ten years have been productive for a sociology which seems determined to become recognized as "Operation Sociology" in the field of the social sciences. With its improved old and its new tools for analyses of social situations and human behavior, it is gaining recognition as a social science of importance. More than ever before in its century of existence, it is demonstrating its usefulness to society, at least in the United States. The foremost trends, those dealing with methodological procedures, indicate that sociology with its new precision tools is, with great earnestness, devoting itself to the task of becoming an important ally in the field of social science.

<sup>2</sup> Melvin J. Vincent, "Current Trends in Sociology," *Sociology and Social Research*, 23:38, September-October 1938.



## THE GERMAN COOPERATIVE MOVEMENT IN THE OCCUPATION\*

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The Allies have encouraged the reconstitution of the cooperative movement in the occupation, as trade-unions, in the belief that it will further the acceptance of and conformance with democratic principles in the economic, social, and political institutions of the future Germany. However, the Allies are not in agreement in their concept of democracy, and it is for this reason that the nature of the cooperatives (and other economic, social, and political institutions as well) are not identical throughout Germany. Just as the trade-unions in the Soviet zone of occupation cannot be considered "free labor organizations," neither can the cooperatives in that area be considered in any real sense true cooperatives. They are rather the product of Soviet Military Government than of German initiative. The Russians have no compunctions about compelling the introduction of programs which they believe they can use for their own purposes. Hence their efforts as measured in terms of the number of organizations and the extent of membership have no equal in Western Germany. The British have promoted but of course not compelled the re-establishment of cooperatives in their zone, and the cooperative movement in their area of occupation has made the greatest progress of any in Western Germany. For example, as early as June 1945 the British Military Government abolished the prohibitions against the formation of consumer cooperatives which had been decreed by the Nazis and reintroduced the German cooperative charter of 1889.<sup>1</sup> This was supplemented in March 1946 with a British proclamation authorizing the formation of consumers' cooperative societies in any branch of business in which the Germans were permitted to engage.<sup>2</sup> In the French and U.S. zones Military Government has not been as active as the British and the Soviets in the support of the cooperative movement, but they have authorized the re-establishment of cooperative societies if they conform to democratic principles and if their membership is voluntary.<sup>3</sup> In

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<sup>1</sup> *British Zone Review*, October 26, 1946, p. 5.

<sup>2</sup> *Ibid.*, May 24, 1947, p. 5. See also the first of a series of quarterly surveys of the progress of the cooperative movement in the British zone, *Monthly Report of the Control Commission for Germany (British Element)*, November 1947, pp. 15-18.

<sup>3</sup> Florence E. Parker, "Cooperatives in Postwar Europe—Part 3—Central Europe," *Monthly Labor Review*, 66:507, May 1948.

general, the Western Allies require the cooperatives formed within their respective areas of occupation to open their membership "to the public without any kind of confessional or party restriction" and to allow "every member. . . one vote in electing committees and on all other matters."<sup>4</sup>

The enthusiasm for the restoration of the cooperative movement among the Germans comes from the trade-unions. This is a carry-over from the free labor organizations of the pre-Hitler period, which supported and in some instances founded German cooperatives. The earliest form of cooperative in Germany was the credit society which was introduced in the nineteenth century by F. W. Raiffeisen and became popular among the farmers and master craftsmen who, at the time, frequently found it to be the sole source of funds for financing the purchase of seed, raw materials, and tools. The workers in the cities felt a similar need for cooperative action to improve their standard of living and, with the help of the trade-union, cooperative stores were soon formed. Just as the textile workers of Lancashire and Yorkshire were the pioneers in the establishment of cooperative stores in England in the middle nineteenth century, the textile workers of Saxony were the leaders of this movement in Germany.

At the time that Hitler took over, the German cooperative movement was one of the strongest in the world and its enterprises played a prominent role in the production, financial, and distribution processes of the country. In 1933 there were approximately 50,000 cooperatives of one form or another distributed throughout all Germany. Of these about 22,000 were credit associations, 19,000 were farmers' marketing and processing associations, 4,000 were housing cooperatives, and 1,700 were consumers' cooperatives.<sup>5</sup> The housing and consumers' cooperatives performed functions which were of especial benefit to the workers and the fewness of their numbers belies their influence in the economy at the time. For example, in 1927 about 68 per cent of the dwellings built in Berlin were erected by housing cooperatives and, although the housing associations in the other cities were not so active as the Berlin unit, they were instrumental in getting a large percentage of the home construction built. The importance of the consumers' cooperatives at that time is indicated by the fact that some 1,200 of them were amalgamated into two central federations, each with its own wholesale association, and that their combined membership was 3.8 million or about 6 per cent of the total population in 1931. It is

<sup>4</sup> *Monthly Report of the Control Commission (British Element)*, August 1948, p. 11.

<sup>5</sup> John P. Umbach, "Labor Conditions in Germany," *Monthly Labor Review*, March 1945 (Serial No. R. 1735), pp. 25, 26.

estimated that the consumers' cooperatives served about 24 per cent of the German people when members' families are taken into consideration and that they accounted for approximately 5 per cent of the total retail trade of Germany, largely concentrated in groceries, meat, and household supplies.

The National Socialists did not interfere with the functioning of the producers' societies and agricultural cooperatives to any great degree, but they reorganized and then ultimately dissolved the consumers' cooperatives.<sup>6</sup> The central organizations with their two federations, the wholesale associations, and the printing association were dissolved and a single association was set up to replace them. The new association did not extend voting rights to members and was made a part of the German Labor Front (DAF—*Deutsches Arbeitsfront*), which appointed its officers and those of the eleven regions in which the affiliated organizations functioned. In 1935 the larger and more influential of the local and regional associations were dissolved outright and the State offered inducements for the voluntary dissolution of the remaining consumer cooperatives. Finally, in February 1941 the retail cooperatives were directed (the decree was made applicable to Austria and the Sudetenland of Czechoslovakia as well as to Germany proper) to return to private ownership, and all their property was confiscated by the Labor Front. However, this order was only partially complied with, and by October 1944 it was clear that State operation under the management of the DAF had been substituted for the transference of the cooperative stores to private ownership.<sup>7</sup>

In the occupation, organized labor has pressed for the restoration of DAF properties to the trade-unions, cooperative societies, and other rightful owners. All the labor unions cite this as one of their more important immediate objectives and have the support of the Christian Democrats, the Social Democrats, and, for reasons of their own, the Communists—the major political parties in Germany today. The Allies took over all the properties of the DAF and early in the occupation indicated that provision would be made for their disposition with full consideration being given to the claims of former owners.<sup>8</sup> Property-control boards were established

<sup>6</sup> A brief review of the cooperative movement under the National Socialists with comment on its prospects in the occupation appears in the *British Zone Review*, pp. 4, 5.

<sup>7</sup> Umbach, *op. cit.*, p. 27.

<sup>8</sup> Office of Military Government (U.S.), *Manpower, Trade Unions, and Labor Conditions*, Monthly Report, July 1945, p. 7, and *ibid.*, Monthly Report No. 3, October 20, 1945, p. 10. See also the OMGUS *Manpower Memorandum*, Berlin, Nos. 25 and 54, April 12, 1946, and September 14, 1946, respectively.

in each of the zones and the city of Berlin to determine a just means by which this objective could be carried out, and in April 1947 the Allied Control Council—the highest authority of command in the occupation until the discontinuance of its meetings in the current conflict between the Western Allies and the Soviets over the nature of the present controls and the character of the future Germany—authorized the Zone Commanders to dispose of the properties of the Labor Front in consultation with the trade-unions.<sup>9</sup> In some areas—for example Württemberg-Baden, where the trade-unions had been particularly active in seeking DAF funds (they had tried in vain to have them made available for use as a Christmas bonus in 1946 for the aged and unemployed among their membership)—the Minister of Finance and the property control board in the Land (State) were in a position to act promptly, following the Allied directive. In September 1947 the Finance Ministry of Württemberg-Baden announced that “all assets of the Labor Front had been returned to trade-unions, cooperative societies, recognized political parties, and other democratic organizations.”<sup>10</sup> The transferal of the properties of the DAF to the successor-organizations to the German cooperatives wherever the latter were the rightful owners has also been accomplished in the Soviet zone. This was done by a Military Government decree of December 8, 1948. In the other areas of the occupation the process of disposing of the properties of the Labor Front was not undertaken so expeditiously, and much of the work has been carried over into 1948.<sup>11</sup> Despite the progress made in the reinstitution of free and democratic cooperative societies in the British zone, for example, not all of the assets of their Nazi predecessors have as yet been turned over to them.<sup>12</sup> Although about three fourths of the consumer cooperatives formed in the occupation have been permitted to administer property which belonged to the cooperatives prior to Hitler, this transfer of property has not been done outright and the societies administer the properties “as custodians on behalf of Military Government.”<sup>13</sup> However, the hearing of claims against these properties is well advanced in Western Germany and, with over 10 million reichsmarks already restored in their zones, the task of the Allied claims commission in this regard is expected to be completed shortly.<sup>14</sup>

<sup>9</sup> Allied Control Council, *Directive No. 50*, Berlin, April 29, 1947.

<sup>10</sup> OMGUS *Press Release*, Frankfurt, September 17, 1947.

<sup>11</sup> *Der Tagesspiegel*, Berlin, January 18, 1948.

<sup>12</sup> Parker, *op. cit.*, p. 507.

<sup>13</sup> *Monthly Report of the Control Commission (British Element)*, August 1948, p. 11.

<sup>14</sup> *Ibid.*, p. 29.

In the Soviet zone, exclusive of Berlin, approximately 245 so-called cooperatives were formed by September 30, 1946, with roughly 5,000 stores and one million members. In Leipzig alone there were 73,000 members, and by the end of 1946 the Land Saxony had paid out over 3 million marks in reimbursements to members of cooperatives. In the Soviet sector of Berlin there were eight consumer "cooperative" organizations, 206 stores, and 103,201 members in September 1946. By June 1947 the number of members had increased to 150,000. The status of these organizations in the Soviet zone as of September 1946 is set forth in Table 1 below. By the spring of 1947 the Soviet zone had reached the point that approximately one quarter of the population was being supplied by co-

TABLE 1  
ORGANIZATIONS OF CONSUMERS IN THE SOVIET ZONE  
SEPTEMBER 30, 1946

Region	Number of Cooperatives	Number of Stores	Number of Members
Land Saxony .....	56	1,760	384,050
Province Saxony .....	38	1,219	251,506
Land Thuringia .....	42	886	181,295
Mecklenburg-Vorpommern .....	31	340	56,999
Province Mark Brandenburg ..	77	862	208,343
Soviet Sector of Berlin .....	8	206	103,201
Entire Zone and Berlin .....	252	5,273	1,185,394

operative stores.<sup>15</sup> It is important to re-emphasize, however, that these organizations under totalitarian rule cannot be compared with and should not be confused with genuine voluntary cooperatives.

In the U.S. and the French zones German representatives of the co-operative movement have joined with the enthusiasts of the British zone in setting up a congress of cooperative societies for all Germany. The re-establishment of consumers' cooperatives in the U.S. zone was stimulated by the enactment of favorable legislation in Bavaria on March 4, 1947, the discontent over the food shortages, and the general dissatisfaction with the distribution system. For the most part, the encouragement of the establishment of cooperatives as a means to alleviate the problem of distribution has come from organized labor and Socialist and Communist

<sup>15</sup> Parker, *op. cit.*, p. 507.



groups of all sorts. But the Christian political parties have also been active in the cooperative movement in these areas, and at a conference of the Social Committee of the Christian Democratic and Christian Socialist parties of the U.S. zone in Stuttgart January 17-18, 1948, it was unanimously agreed to urge the Länder governments and the occupying powers to foster the development of workers' cooperatives, particularly consumers' cooperatives and building cooperatives.<sup>16</sup> By the end of 1947 roughly 17 cooperative societies, with a membership of some 300,000, had been formed in Württemberg-Baden and Hesse alone.

In the British zone membership in cooperative societies was close to the half-million mark by the middle of 1948.<sup>17</sup> In the four Länder sectors and the British sector of Berlin there were 169 societies, of which 155 had reported a membership of 437,018 to Military Government. Throughout the zone the cooperative movement made its greatest progress in the mining and industrial districts of the Rhineland and Westphalia. At the end of June the societies formed in this region had over half the total membership of cooperatives in the entire zone. Next in importance as measured by membership were the cooperatives of Lower Saxony with approximately 88,000 members. The cooperatives of Hamburg and Schleswig-Holstein had 37,000 and 25,000 members respectively. In terms of the number of societies, however, the Land Lower Saxony with 79 organizations led North Rhine Westphalia, which had only 63. Schleswig-Holstein had 10 societies, while Hamburg had but one. Of all the cooperatives in the British zone only 21 had a membership of 5,000 or over, while 82 societies had fewer than 500 members. Only one society had more than 40,000 members and that was located in North Rhine Westphalia. Of the five cooperatives with more than 20,000 members but fewer than 40,000, four were located in North Rhine Westphalia and one in Hamburg. The number of "medium-sized" cooperatives, i.e., those having from 1,000 to 20,000 members were as follows: 5 societies with a membership of 10,000-20,000, 10 societies with a membership of 5,000-10,000, and 40 societies with a membership of 1,000-5,000. There were 12 societies which had more than 500 members but fewer than 1,000 members and, as such, might best be classified with the 82 "small" cooperatives in the zone.

Although workers and employees have been the largest group of members in all cooperatives, housewives have been prominent among the membership of these societies. The extension of membership directly to

<sup>16</sup> *Gewerkschaftszeitung*, Stuttgart, February 1, 1948.

<sup>17</sup> *Monthly Statistical Bulletin of the Control Commission for Germany (British Element)*, July 1948, p. 117.



the housewife is typical of the cooperative movement as it developed in England, but it represents an innovation for the Germans, since the practice prior to 1933 was to provide membership for the husband and not for the wife. The statistics on the percentage distribution of membership by occupation reported by the British Military Government for the end of August 1947 give some indication of the role of housewives in these societies and are set forth in Table 2.<sup>18</sup> At this time housewives represented about 32 per cent of the total membership in cooperatives in the British zone.

TABLE 2  
DISTRIBUTION OF MEMBERSHIP BY OCCUPATION IN THE COOPERATIVE  
SOCIETIES—BRITISH ZONE  
AUGUST 31, 1947

Occupational Classification	Per Cent of Total Membership
Housewives .....	31.8
Skilled labor .....	26.7
Unskilled labor .....	14.7
Clerical workers .....	11.9
Invalids and pensioners .....	6.2
Artisans .....	3.6
Independent traders .....	2.1
Other professions .....	2.0
Business managers .....	1.0

The recent gains in the cooperative movement in the British zone reflect the growth in strength, influence, and interest of the trade-unions in that area. The working relationship between the cooperative societies and labor organizations has been especially close in the field of social insurance, a joint insurance society having been set up by the British zone trade-union federation and the zonal cooperative association in September 1947. The initial meeting of representatives of the trade-unions and the cooperative societies for the purpose of coordinating the work of these two democratic movements in the British zone was held at Düsseldorf in October 1947,

<sup>18</sup> *Monthly Report of the Control Commission (British Element)*, November 1947, p. 16.

and joint conferences of this kind have since been called at frequent intervals. The latest development in the cooperative movement in this area was the approval of two regional associations of cooperative stores by the British Military Government in April 1948, one for the Land North Rhine Westphalia and the other for the rest of the zone.

It is clear that in the Western zones the British have led the way in stimulating the Germans to revive cooperative associations. And the eagerness with which the German people reinstituted voluntary cooperatives in this area is a credit to their faith in democratic organizations. It is earnestly to be hoped that American and French occupation authorities will give at least enough encouragement to the formation of true cooperatives in their zones to permit the German people of the West to demonstrate the superior democratic strength of these organizations over the captive organizations in the Soviet zone.

## THE NEGRO POPULATION OF LATIN AMERICA

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One third of the Negroes in the Americas speak English, one third speak Portuguese, and the remaining third speak Spanish or French. Accustomed as we are to thinking of the Negro as residing either in Africa or in the United States of America, we forget that Brazil alone has more colored people (meaning persons possessing readily observable Negroid characteristics) than has the whole United States. It was not to the Thirteen Colonies alone that slaves were brought; they were brought also to the whole northeastern coast of South America and all the islands of the Caribbean.<sup>1</sup> The Portuguese brought slaves to South America so early that two or three generations of slaves already had been reared there by the time the first boatload arrived in Virginia. The descendants of these slaves were prolific—in fact, they now outnumber their northern kinsmen almost two to one. This is doubly significant when one inquires into the treatment of this large colored segment of the Latin-American population. Numbers of excellent books and articles on Brazil<sup>2</sup> and tourists' tales from Mexico to Argentina have made many Americans aware of the really considerable variation in treatment received by Negroes in the vast area south of the United States border. Here is a direct contradiction of the American adage concerning Negroes that the fewer their numbers, the better their treatment.

There is no clear and unequivocal answer as to why Negroes have more freedom and status south of the border, but two factors obviously bulk large, history and intermarriage. Latin America was settled by the Spanish and Portuguese. Both groups were accustomed for centuries to slavery, and in both cultures the slave had status, i.e., certain rights, privileges, and duties. He was not a chattel, but a human being, albeit at the bottom of the social scale. It was an accented legal and social fact that a slave might improve his status. His relation to his master was analogous to that of one of the United States to the Federal Government; i.e., all powers not directly given the Federal Government remain the prerogatives of the

<sup>1</sup> See John Hope Franklin, *From Slavery to Freedom* (New York: Alfred A. Knopf, 1947), Ch. V.

<sup>2</sup> For example, Arthur Ramox, *The Negro in Brazil*, Washington, D.C.: Associated Publishers, 1939; Donald Pierson, *Negroes in Brazil*, Chicago: The University of Chicago Press, 1944; Frank Tannenbaum, *Slave and Citizen*, New York: Alfred A. Knopf, 1947.

state. All rights not specifically given the master were retained by the slave. Thus when slavery was abolished in the United States, a group with no rights suddenly was given (theoretically) full rights. In Latin America the abolition of slavery meant the addition of more rights to a stable and fundamental groundwork of already existing rights. That the latter would work more smoothly for all concerned is obvious. This, of course, was not the only difference; the fact that in Brazil, for example, many slaves were reasonably civilized Moslems from northern Africa, the large number of slaves freed before emancipation in 1888, the slave revolts, the use of Negroes as soldiers, and the lack of geographic divisions on the slavery question—all were contributing factors in that country.<sup>3</sup>

The second factor, intermarriage, has a direct bearing on any study of the Latin-American population. Spanish and Portuguese settlers were principally men. The North European policy of the migration of families was not an integral part of Spanish and Portuguese colonization except in Argentina, so the Latin men took for themselves wives from the women available. These marriages often were not legally solemnized, but they did result in families, with paternal recognition of the children and provision for their care. This intermarriage occurred first and primarily with the Indians. Today over half the population of Mexico, Honduras, Nicaragua, Salvador, Venezuela, Paraguay, and Chile are mestizos; and over a fourth in Guatemala, Colombia, Ecuador, Peru, and Bolivia. In fact, one in every eight persons in the continental Western Hemisphere is a mestizo, the more or less extenuated product of this intermixture. As Negro slaves and freemen became more numerous, this pattern of intermixture was also applied to them, primarily by the products of the original intermixture, so that one in eight persons in Latin America and the Antilles is a mulatto, plus an additional one in twelve who is relatively pure Negro. The very considerable number of mixed marriages which have occurred for 300 years in Latin America has led to a tremendous intermingling of the population elements. Passing is a relatively simple matter in Latin America due to the dark skin of most Indians and many mestizos and the fact that most mulattoes possess some Indian blood.<sup>4</sup>

What this means in terms of actual numbers is not commonly known. There are in the whole Western Hemisphere some 41 million Negroes and mulattoes. Together they form a population as great as that of the nation of Brazil, and greater than the combined populations of all of

<sup>3</sup> See Tannenbaum, *op. cit.*; and Gilberto Freyre, *The Masters and the Slaves*, New York: Alfred A. Knopf, 1946.

<sup>4</sup> See Tannenbaum, *op. cit.*; Freyre, *op. cit.*

Mexico, Argentina, Chile, Costa Rica, Panama, British Honduras, and the three Guianas. The concentration of this colored group differs greatly from place to place. At the extremes are Salvador with practically no Negroes and Haiti with practically no whites. Barbados, Jamaica, Trinidad, Martinique, and Guadeloupe are over 90 per cent colored; the Dominican Republic, Curaçao, British Honduras, Panama, and British Guiana are over half colored; Brazil, Venezuela, Cuba, Puerto Rico, and Colombia are a third to a fifth colored. In Argentina, Chile, Bolivia, and Guatemala Negroes are so rare as to be almost a curiosity. In the Antilles the native Caribs are almost extinct, as are the native Indians of Uruguay; in Argentina, Costa Rica, and the United States the aborigines make up less than 1 per cent of the population. Indians and mestizos combined, however, make up three quarters or more of the population of Mexico, Guatemala, Honduras, Salvador, Nicaragua, Ecuador, Peru, Bolivia, and Paraguay, and a very large part of the populations of Panama, Colombia, Venezuela, Chile, Cuba, and Puerto Rico. This is compared with the United States with about 2 per cent Negro and Indian, 9 per cent mulatto and mestizo, and 89 per cent white.<sup>5</sup>

One of the most interesting facets of the racial-populational aspects of Latin America is the position of the "pure" whites, Negroes, and Indians. Only about 300 years ago not over 1 in 100 persons in Central and South America was of mixed ancestry. Today 40 in 100 show such mixture clearly. Many of the 12-million-odd "mulattoes" are actually triple mixtures—Mongoloid, Negroid, and Caucasoid—thus presenting the largest concentration or mixture of all three major racial groups to be found anywhere in the world. There is considerable evidence, moreover, that the proportion of the population of mulatto and mestizo origin is growing at a greater rate than the "pure" groups. The birth rates do not differ greatly, but every additional case of intermarriage adds to the expectations of the mixed groups and subtracts from the expectations of the pure group for the next generation. For example, we might expect 100 Indians and 100 mestizos to produce 100 Indian children and 100 mestizo children. But if 10 of the Indian women marry mestizo men and 10 of the mestizo women marry Indian men, the next generation will consist of only 80 Indians and 120 mestizos, for the 10 Indian women who married exogamously will produce 20 mestizo children, while the 10 mestizo women who also married outside their group will still produce 20 mestizo children. As the numbers become more and more unequal there is a greater tendency

<sup>5</sup> Tannenbaum, *op. cit.*, table between pp. 14 and 15, and pp. 6-36, *passim*.

for the smaller, pure remainder to be biologically absorbed. A case in point is Mexico, where approximately 15 per cent of the population is white, 28 per cent Indian, and the remainder mestizo. Salvador with 5 per cent white, 20 per cent Indian, and 75 per cent mestizo, Panama with 36 per cent "pure" and 64 per cent mixed, Venezuela with over 80 per cent mixed, and Paraguay with 17 times as many mestizos as Indians—all are proof that mixture through intermarriage proceeds at a pace which soon may far outdistance the original groups.<sup>6</sup>

Such population trends can but be hopeful signs for the Negroes of Latin America. Not now especially singled out for mistreatment, they can expect complete freedom and equality as individuals in a relatively short time. The measure, of course, must be the prosperous, cultured Negro or mulatto. In a class-divided society, a poor man is not equal, no matter what the color of his skin; an illiterate suffers tremendous handicaps regardless of his race. But within the framework of the existing unequal society, the intermixture of the races cannot fail to speed the rise to comparative equality of any submerged group, Negro or Indian.<sup>7</sup> Within any reasonably democratic system—and Latin America is slowly progressing toward democracy—the Negro and Indian will achieve complete equality of opportunity whenever they, plus the mixed group, constitute an effective majority. It is in the achievement of majority status that the growth of the mixed racial type in Latin America is so significant.

<sup>6</sup> *Ibid.* and "Negroes and Indians in Colombia," *Science*, August 18, 1939.

<sup>7</sup> Tannenbaum, *op. cit.*; Charles A. Gould, "Brazil and the Negro," *Negro History Bulletin*, February 1941; Rachel de Queiros, "Color Line," *The Crisis*, November 1947; and Legislative Reference Service, Bul. 36, "Racial Discriminations and Government Policy in Foreign Countries," Library of Congress, Washington, D.C., 1945.



## WHITMAN'S SOCIAL PHILOSOPHY

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Walt Whitman forms a climax to the liberal movements of the nineteenth century. In his work the beliefs of the frontier, the new city life, the struggle of the Union, the philosophical aspirations of America—all find their place. He represents a new type in American literature as well as the most perfect expression of American democracy. What Heine was to Germany, what Victor Hugo did for France, and what Tolstoy accomplished for Russia, Walt Whitman achieved for the United States. In his works the beliefs of the common man could be heard, not the common man of an ivory tower scholar, but the common man of a poet who had vast compassion and love for all.

There was tragedy in Whitman's life. He lived through the period of the Civil War, and during this time he often doubted that America would emerge again as a strong nation. His faith was tried even more strongly during the age which followed the war when America was following the gospel of unrestrained materialism. Still, until the end, his faith was unshaken, for to him democracy was more than a political movement, more than a way of life, more than a guarantee of inalienable liberties—it was a veritable religion.

In his works Lincoln became almost the god of democracy. In 1856 he had expressed his grave disillusionment with the men who had occupied the presidential chair. Did not most of the presidents who preceded the Civil War regard their office as an incentive to private gain? Then in Lincoln Whitman found the expression of the American genius. Seldom has a tribute to a political leader been so eloquent as his poems "Oh Captain, My Captain" and "When Lilacs Last in the Dooryard Bloom'd."

During the war Whitman did heroic service in the hospitals. In this service he made no distinction between Southern and Northern soldiers. He admired their quiet courage, yet the struggle filled him with revulsion against violence.

Whitman was an earthy liberal. While Emerson and Thoreau retained a Puritanical strain in their character, Whitman glorified the emancipated life. *The Leaves of Grass* outraged many of the respectable critics of the United States; nevertheless, Emerson realized at once the lasting greatness of Whitman.

Probably his lasting achievement for the emancipation of the American spirit was his belief in nature. All through the Colonial period and

through most of the era of the transcendentalists, America had witnessed a strange dualism between spirit and matter. The Puritans had despised the needs of the flesh; they had no understanding of the artistic value of nature and had negated the life-creating impulses. The transcendentalists had rebelled against this attitude, but still they were speaking only for the upper classes. Their appreciation of nature and of common things was aloof. It was different with Whitman, for he accepted life as he saw it and yet found an underlying greatness in it.

Whitman is a poetic naturalist. The trouble with the naturalistic tradition is that it has never been emancipated from the cold, scientific cast which it absorbed in the eighteenth century. Essentially, it is the philosophy of mathematicians, not of poets. Walt Whitman contributed a new spirit to naturalism. He made it colorful and picturesque and he showed that it could be the most illuminating philosophy for the American liberal.

Unfortunately, the intellectual has not followed Walt Whitman. Until the present day most scholars have remained snobbish and have separated life from their academic endeavors. Their study table should have been the market place; instead of devoting their writing mostly to abstract and lifeless pursuits, their objects of research should have been the cabdriver, the carpenter, the revival preacher, the bartender, the policeman on the corner—all the characters Whitman describes so well.

Walt Whitman gave the United States a new national poetry. Thus he fulfilled what Emerson had demanded in *The American Scholar*. All through his writings there is a confidence in America's destiny. Was not America constantly expanding? Was not Jackson giving new forms to American democracy? Was not the struggle against slavery an expression of the everlasting fight against injustice? In Walt Whitman the experiences of past depressions, of European slums, and of European hatreds seemed far away. Instead, the voices of the vast, almost limitless western frontier can be heard.

Yet in many ways Walt Whitman was too optimistic. His concept of the government was essentially negative, like that of Jefferson. He thought the best type of governmental organization would be one which governed least. This idea may have been sufficient for the nineteenth century, but it certainly will not solve the problems of the atomic age.

All through his life Walt Whitman remained a radical. More clearly than Emerson or Thoreau he was able to appreciate the heritage of the United States. He knew how much America owed to the work of Paine. He was not afraid of his individualistic attitude. Let the genteel call him immoral; let the conservatives attack his extremist attitude in politics. He

believed that without nonconformists the United States could not progress.

The religion of Walt Whitman was derived from his Quaker background. It was not a matter of theology, of systematized belief, of adherence to conventional ideals, but, rather, an attitude regarding his fellow man, an attitude of unceasing compassion. He understood what the mystics of the fourteenth and fifteenth centuries had preached—that the universe is part of a vast chain and that all men are united by a common destiny. Every individual thus was important for Walt Whitman, who had an instinctive reverence for all parts of creation.

Walt Whitman possessed a sense of piety which many of the modern liberals, who have only an attitude of negation, lack. They know what they do not want, but when it comes to affirmations they are lost. The reason for this nihilistic attitude in much of contemporary liberalism is that it has lost touch with reality, that it has been uprooted both physically and spiritually. Whitman, on the other hand, remained until the end of his life a champion of the people, and he gave voice to the aspirations of the lower classes.

The foundation of democracy, according to Whitman, was its faith in the equality of men. The keynote of his age was limitless opportunity for the man in the street. Although there were several depressions and although industry occasionally could not provide full employment, the West could take up the slack. If a man could not make a living in the East, he could always emigrate. Whitman looked to the vast land of the frontier to provide a constant reservoir for American prosperity. He admired the Westerner because he lived close to nature and did not bow before authority. The ideal of Whitman was that a new generation should grow up which would have no concept of class oppression. He dreamt of a democracy which was to produce a new perfect race whose mind, body, and emotions would be expressions of the highest standards of civilization.

When Whitman wrote *Democratic Vistas*, he had become more pessimistic about the political development of the United States. He exclaimed, "Never was there, perhaps, more hollowness at heart than at present." He described how hypocrisy was dominating American institutions, how literature and religion were filled with second-rate ideas. As for the corruption of business, Whitman maintained that it was greater than commonly believed. Nor was that all. The Federal Government was corrupt and the spirit extended to the state and municipal departments. The class that seemed to be supreme in the United States was that of the speculators. When he examined the manners of the United States, he found a lack of thorough culture and an abundance of small aims or no aims at all.

City life, which he had admired so much before, now disgusted him. New York, he describes as "flippant, infantile, unwholesome, and mean-mannered."

Whitman acknowledged that democracy in the United States had improved the material standards of society and had popularized knowledge, but had the United States improved in its aesthetic and literary life? Had it absorbed the true spirit of religion? The answer of Whitman is in the negative.

Whitman lashed at the ideal of imperialistic expansion. What had it helped in the spiritual development of the United States that it had acquired Texas and Alaska and that it was reaching for Cuba? It had given this nation more power but had left it without a real soul.

Here again Walt Whitman becomes almost prophetic in his insight. For when a nation becomes powerful and when it expands abroad, it tends to weaken its cultural structure; thus the decline of the Greek civilization came after the expansion of Alexander the Great. When Rome created a world empire it established a magnificent government, but the arts suffered. Walt Whitman made it clear that a nation cannot expand physically and keep up its artistic achievement. Real power, then, lies in knowledge, rather than in domination of other lands. He asks,

Are there, indeed, *men* here worthy the name? Are there athletes? Are there perfect women, to match the generous material luxuriance? Is there a pervading atmosphere of beautiful manners? Are there crops of fine youths, and majestic old persons? Are there arts worthy of freedom and a rich people? Is there a great moral and religious civilization—the only justification of a great material one? Confess that to severe eyes, using the moral microscope upon humanity, a sort of dry and flat Sahara appears, these cities, crowded with petty grotesques, malformations, phantoms, playing meaningless antics. Confess that everywhere, in shop, street, church, theatre, barroom, official chair, are pervading flippancy and vulgarity, low cunning, infidelity—everywhere the youth puny, impudent, foppish, prematurely ripe—everywhere an abnormal libidinousness, unhealthy forms, male, female, painted, padded, dyed, chignon'd, muddy complexions, bad blood, the capacity for good motherhood deceasing or deceased, shallow notions of beauty, with a range of manners, or rather lack of manners, (considering the advantages enjoyed,) probably the meanest to be seen in the world.

Certainly he did not give up his hope that democracy eventually would succeed. He did not despair, for his system of democracy was based upon principles, not upon an actual system of government.

Whitman remained an individualist until the end; no party could claim him. He had hopes for the Socialists but did not join them. The Democratic party he had left a long time ago when it espoused slavery. He was a lonely figure because he lived too much for the future—as Nietzsche might say, for the day after tomorrow.

## COMIC BOOKS AND JUVENILE DELINQUENCY

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Do the antics of "Catman" and "Bulletman" or "Blue Beetle" and "Green Lama," and their many cohorts, have any bearing on deviant juvenile behavior? Do the young admirers of "The Human Torch" and "Black Terror" attempt to imitate the superhuman feats performed by the superheroes?

This study was undertaken as an objective attempt to give at least a preliminary answer to the foregoing questions. The study was aimed at discovering if there is actually, as the layman so often assumes, any relationship between juvenile delinquency and the reading of comic books.

There does not seem to be much doubt that comic books have become a new medium of communication with all the potentialities for good or evil that such a status implies. Their importance may be judged from these few random facts:<sup>1</sup> 25 million copies are sold every month. Consumers spend more than 30 million dollars on comic books each year. The books have not less than 70 million regular readers. There are at least 150 separate titles published each month. Six thousand schools use them as supplementary texts. Readers range from small children to university professors.

The popular press and current periodicals often print subjective charges and countercharges concerning the reading of comic books. One article in the *Christian Century* concluded that all comics are a bad influence because "Although the superheroes are supposed to be dedicated to the service of freedom and democracy, their virtues and methods are purely fascist in nature."<sup>2</sup>

Another writer was equally disturbed:

In the older adventure tales adherence to the moral principles of the ages was observed. . . . They provided stimulus and encouragement to the younger generation. The present crop of thrillers passes the bounds of the physical, leaves the intellectual, and plays heavily in the emotional field. They make the reader a spectator. . . . That difference in philosophy is the viciousness.<sup>3</sup>

<sup>1</sup> See *Time*, 46:67-68, October 22, 1945; *The Journal of Educational Sociology*, Vol. 18, December 1944; and *Newsweek*, 22:55-58, December 27, 1943, for extensive reviews of the figures involved in comic book sales and consumption.

<sup>2</sup> Margaret Frakes, "Comics Are No Longer Comic," *Christian Century*, 59:1350, November 4, 1942.

<sup>3</sup> James D. Landsdowne, "The Viciousness of the 'Comic Book,'" *The Journal of Education*, 127:15, January 1944.



But many people defend comic books. One doctor says, "The comics may be said to offer the same type of mental catharsis to their readers that Aristotle claimed was an attribute of the drama."<sup>4</sup> Another wrote that comic books with war themes were valuable because "... such stories are likely to serve rather as a release for their feelings of aggression. . . ."<sup>5</sup> The comic book hero is sometimes defended because he "... must always be brave, utterly honest, altogether scrupulous. He must not lie or cheat, must not descend to trickery, taking an unfair advantage or using questionable means to attain his ends."<sup>6</sup>

Children, those great devotees of this controversial "reading" matter, have their own ideas on the subject. The following comments were written on the margins of a comic book questionnaire given to a group of juvenile delinquents in Los Angeles County:

Boy, 14: I don't think comic books hurt anybody who reads them unless they are in a bad frame of mind or some real reson. [Sic]

Boy, 15: When a kid reads a comic book the outlaw always makes a mistake but the child figures that he won't make any mistakes and thinks he can get away with it. Although comic books like "Crime Does Not Pay" are interesting they do more harm to a child's mind than good.

Boy, 15: I got in trouble for looking at a comic I stole a car and thought I could get away but here I am. I ferget the book in which I read. [Sic]

Many studies have been made of comic books, and all the more careful ones have concluded that reading the books has little if any effect on the readers. Florence Heisler's survey in the Farmingdale, New York, schools found no significant correlation between comic book reading and poor adjustment, low grades, mental age, or social-economic status. Her experiment, although well controlled, used very small samples.<sup>7</sup>

Another study, conducted by three Stanford graduate students in the San Francisco Bay area, concluded that there is little if any correlation between comic book reading and behavior. The methodology of this Stanford study may be open to question, since the "poorest citizens" were picked out on the basis of teachers' subjective judgment.<sup>8</sup>

Recognizing the many limitations involved, the present study was designed as a relatively objective attempt to see whether there is any cor-

<sup>4</sup> "Are Comics Fascist?" *Time*, 46:67, October 22, 1945.

<sup>5</sup> Josette Frank, "What's in the Comics?" *The Journal of Educational Sociology*, 18:220, December 1944.

<sup>6</sup> John Newell Emery, "Those Vicious Comics," *The Journal of Education*, 127:90, March 1944.

<sup>7</sup> "A Comparison of Comic Book and Non-Comic Book Readers of the Elementary School," *Journal of Educational Research*, 40:458-64, February 1947.

<sup>8</sup> "A Study on Comic Books," *California Parent Teacher*, 24:6-7, October 1947.



relation between comic book reading and juvenile delinquency. Data were obtained by giving the same questionnaire to two comparable groups, one delinquent and one nondelinquent.

The juveniles used in the study were, first, 235 boys and girls arrested for delinquency and held at Los Angeles County's Juvenile Hall. These delinquents, ranging in age from ten to seventeen, came from all parts of the county, principally from Los Angeles city's zone of transition. The nondelinquent group was made up of grade and high school students from Downey, California, a residential municipality of 22,000 persons located on the eastern edge of Los Angeles. The nondelinquent group was matched with the delinquent for sex, age, school level, and generally speaking, for social-economic status.

The questionnaire used to obtain the data asked the following questions: How old are you? Are you a boy or a girl? Do you read comic books? How many do you read each week? Which of these comic books do you read when you can? (This question was followed by a list of thirty of the most widely read books.) Are there others you like? Which comic book do you like the best?

The results of the survey were tabulated on a chart which arbitrarily lumped the various comic books into the following general categories: (1) "Crime and Gangsterism," (2) "General Blood and Thunder," (3) "Supernatural Action," (4) "Jungle Adventure," (5) "Cowboy and Indian," (6) "Young Romance," and (7) "Animated Animal Cartoon." All the books about which the children were questioned were examined and assigned, according to the examiner's judgment, to one of the seven categories. For purposes of analysis, the first three categories have been termed "harmful," the second two "questionable," and the last two "harmless."

The findings (see chart) taken as a whole show differences which must be considered unquestionably significant (chi square 62.7). There is hardly one chance in a million that the differences found were entirely due to chance.

The delinquents reported that they read a total of 2,853 "harmful" and "questionable" comic books, while the nondelinquents reported that they read only 1,786 of the same types.<sup>9</sup> Although both groups chose "Crime

<sup>9</sup> It should be understood that the number of answers given on a questionnaire such as the one used in this study depends largely on the number of choices given. If more books had been listed, the totals would probably have been larger. Therefore, the figures have little importance in themselves; their value lies almost solely in the conclusions that can be reached after comparing the various totals of one group with the totals of the other.

COMIC BOOK READING BY DELINQUENTS  
AND NONDELINQUENTS

	All Delinquents	Critical Ratios	All Nondelinquents
Age	10-17 yrs.		10-17 yrs.
Number in group .....	235		235
Read comic books .....	228		224
Do not read comic books .....	7		11
Average number claimed read each week .....	15		8
"Harmful"			
"Crime and Gangsterism" comic books read regularly .....	762	1.00	491
"General Blood and Thunder" comic books read regularly .....	331	4.14	153
"Supernatural Action" comic books read regularly .....	1,024	1.68	742
"Questionable"			
"Jungle Adventure" comic books read regularly .....	219	1.00	133
"Cowboy and Indian" comic books read regularly .....	517	3.86	267
"Harmless"			
"Young Romance" comic books read regularly .....	281	.43	197
"Animated Animal Cartoon" comic books read regularly .....	466	6.06	454
Total claimed read .....	3,600		2,437
Chi square .....		62.70	

Does Not Pay" as their favorite "comic," the delinquents read many more of the crime, the "blood and thunder," and the supernatural action books. The delinquents read 762 of the crime books, whereas the nondelinquents read considerably fewer, with a total of 491. While the delinquents claimed that they read 331 "blood and thunder" books regularly, the nondelinquents said that they read only 153 of this variety. And 1,024 supernatural action books are read by the delinquents, according to their statements, as compared to the 742 claimed read by the nondelinquents. Of these three

categories of books the differences between the two groups in reading the "blood and thunder" comics can be considered unquestionably significant from a statistical point of view, while the differences in reading the supernatural action comics may be considered possibly significant.

The delinquents reported that they read considerably more "questionable" (jungle adventure and cowboy and Indian) comics than did the nondelinquents. Jungle Adventure: Delinquents claimed to read 219 regularly; nondelinquents claimed 133. Cowboy and Indian: Delinquents claimed 517; nondelinquents, 267. Of these two categories the differences on the "Cowboy and Indian" comics are undoubtedly significant.

One of the most interesting findings of this survey was that the comics listed as "harmless" (young romance and animated cartoon) are apparently read in almost equal amounts by the two groups. Animated Animal Cartoon: Delinquents claimed to read 466 regularly; nondelinquents claimed 454. Young Romance: Delinquents claimed 281; nondelinquents, 197. The answers given in the category named "Animated Animal Cartoon" are most unquestionably significant and not due to chance.

In summary, we find that the delinquent and nondelinquent groups used in this survey read about the same number of "harmless" comic books, but the delinquents read many more "questionable" and "harmful" comics than do the nondelinquents.

These findings do not, of course, mean that there is any causal relationship between juvenile delinquency and the reading of crime, supernatural action, or adventure comic books. On the other hand, the findings indicate that there is more to reading the so-called comic books than the conclusion we so often hear tossed off, "All children read many comics." The large differences between the two groups in reading the harmful and questionable books might be explained by availability or any one of a number of other reasons or combinations of them. But such explanations would not answer this question: Why do the differences lie almost entirely in the harmful and questionable books and not at all in the harmless?

It has long been felt that it is quite possible that juvenile delinquents seek out movies and literature involving crime and violence only *after* they become delinquent, and that such experiences have little if any effect on the children. However, it has been found that delinquents consistently attend more movies involving criminal behavior than do nondelinquents,<sup>10</sup>

<sup>10</sup> See, for example, Herbert Blumer and Philip M. Hauser, *Movies, Delinquency, and Crime*, New York: The Macmillan Company, 1933.

and the present survey finds that the delinquent group tested read many more comic books of the same variety. Although we are certainly not justified in implying that there is a causal relationship involved, there is undoubtedly some connection that merits further careful investigation.

Future studies of the problem might begin with this hypothesis: Do comic books devoted to stories dealing exclusively with criminal behavior tend to help keep the "spirit of crime" alive in delinquency areas and aid the delinquent child in rationalizing for his own actions? Such a hypothesis is, of course, fraught with many doubtful features even when it is framed as a question. But critical use of it may throw some light on a factor which possibly complicates our problems of delinquency, but which has heretofore appeared too insignificant to merit any real attention.

## RELIGIOUS PARTICIPATION AND SOCIAL ORIENTATION OF 1,000 UNIVERSITY STUDENTS\*

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A cursory examination of sociological literature in the general area of religion and personality reveals a tendency on the part of some sociologists to ascribe to religion numerous functions, among which is the creation of a feeling of personal satisfaction and contentment. Further a number of discussions with members of the sociological and psychological professions, during the last few years, indicates a consensus of opinion that beliefs toward social issues are related to religious activities. These persons indicated that they would expect to find religious activity associated with satisfaction regarding the social scene. This study was designed to test the hypothesis that religious activities tend to produce personal satisfaction in terms of attitudes toward the outer world. It should be noted that this project did not concern itself with the measurement of conservatism or radicalism regarding these areas; that is quite another problem.

In attempting to implement the investigation certain immediate obstacles presented themselves. First, how shall religious participations be measured? What are the criteria and how many attributes need to be used? Presumably, such activities as Sunday school attendance, prayer, monetary contributions, religious courses, church positions, church affiliated clubs, attendance at religious conferences, and other related activities are phases of religious participation. With the construction of a scale including these items, it was felt some approximation of a person's religious participation could be achieved. The items were weighted so as to yield a total score of 100.<sup>1</sup>

The selection of the twenty "social conditions" included on a separate scale was quite arbitrary. A survey of current issues of social importance was made. Out of this were selected twenty that the writer and a few of his colleagues agreed were important. These included such areas as race, crime, divorce, politics, economic opportunities, minority group relations,

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<sup>1</sup> The scales utilized were too cumbersome to be reproduced in this paper. Copies can be obtained upon request from the author.

veterans' problems, housing, educational problems, health problems, and labor relations. The items on this latter scale were also weighted to yield a total score of 100.<sup>2</sup>

The reduction of religious participation to a single score is not intended to imply that religious activity is synonymous with religiosity.<sup>3</sup> It was only intended to discover what relationship, if any, exists between a quantitative score on religious participation and one made on the scale of satisfaction or dissatisfaction with twenty social conditions. It was felt that through such objectification the problem would better fall within the bounds of scientific scrutiny.

The scales used in this study were constructed with the assistance of the members of the faculty of the Department of Sociology of Ohio State University. They included a scale of religious participation and a scale for the measurement of satisfaction or dissatisfaction with social conditions. Almost unanimous agreement among five judges was obtained on both the questions to be used and the weighting of the score values.

A pretest was given both scales to reveal possible difficulties for the informant and revisions were made and incorporated into the final scale forms. The informants were undergraduate students in the University. Directions were read aloud to each class; cooperation was encouraged but not forced. Only four students failed to answer.

It was first thought that it would serve the purposes of this study best if sociology students were not included in the group of subjects to be investigated. Such precaution might be indicated, since the results could easily reflect the teachings of course material. Upon inquiry, however, it was discovered that a substantial portion, about 60 per cent of the entire University student body currently enrolled, had already completed or were in the process of completing either a course in sociology or some closely allied subject. Since the isolation of a so-called "pure" group presented an almost impossible task, it was decided that students currently enrolled in sociology might be used with the following precautions. (1) Students would be included only from those courses which did not deal directly with the subject matter pertaining to the social issues scale. (2) In order to make doubly sure that this first criterion would be adhered to, each instructor was interviewed carefully to determine whether any topic discussed in class seemed likely to bias the student's response significantly. Four potential classes were eliminated from the sample as a result of this precaution.

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<sup>2</sup> *Ibid.*

<sup>3</sup> Religiosity is defined, according to Webster, as intense fervor, deep religious feeling.



A Pearsonian correlation was computed for the total sample of 1,000 cases between religious participation and degree of satisfaction with 20 selected social conditions; it yielded .009. This correlation is, of course, not significant and shows that for this sample no relationship is in evidence. To test the possible existence of a curvilinear relation, a scatter gram was constructed. This corroborated the results obtained by correlation. Since there was a noticeable absence of any trend line and high probability of a normal chance distribution, a chi-square value was computed. This statistical procedure resulted in a chi square of 6.262, indicating a probability of chance distribution of between 5 and 10 per cent.

The next step consisted of constructing scatter grams of the three main religious categories found in this sample: Protestant, Catholic, and Jewish. It was thought that, even though no relationship was found in the total group, there might possibly be one for individual religious categories. Again, by using inspection technique on the scatter grams, it was found that no correlation or trend line was in evidence. For the total Protestant group a chi square of 3.309 was obtained. This indicated that the odds of this being a chance distribution would be 1 in 4. For the Catholic group a chi square of .269 was obtained, indicating that this distribution was no more than chance. For the Jewish group a chi square of 3.564 was obtained. This indicated that the chance distribution was around 1 in 20. The chi square of this latter group is to be taken with extreme caution, since the sample was rather small.

Scatter grams for the parental occupations were then constructed, the reason again being an attempt to determine whether any correlation existed with respect to the influence of the economic position of the parent. Parental occupations were broken down into the following categories: professional, managerial, skilled workers, clerical sales, and agricultural. This fivefold classification was taken from the *Dictionary of Occupational Titles*, which is compiled by the United States Employment Service.<sup>4</sup> Scatter grams for each of the five categories revealed little evidence of correlation.

Mean scores were constructed for each group analyzed and also for the total group. For the 1,000 cases the mean score on religious participation was 33.76 out of a possible 100, and for degree of satisfaction 57.48 out of a possible 100. The individual categories show considerable variations. (See Table 1.)

<sup>4</sup> *Dictionary of Occupational Titles*, U.S. Employment Service, Washington, D.C., 1946.

TABLE 1

MEAN SCORES ON RELIGIOUS PARTICIPATION AND  
SOCIAL SATISFACTION SCALES OF 1,000 UNIVERSITY STUDENTS

Categories	Mean Score on Religious Participation	Mean Score on Social Satisfaction
Total .....	33.76	57.48
Religious Category		
1. Protestant .....	34.78	57.81
2. Catholic .....	41.23	58.79
3. Jewish .....	24.15	54.33
4. "None" .....	14.17	55.70
Protestant Denomination		
1. Methodist .....	34.43	57.43
2. Presbyterian .....	39.26	60.57
3. Baptist .....	40.02	57.34
4. Lutherans .....	34.35	58.73
5. Episcopalian .....	34.25	54.69
Population Category		
1. Urban .....	33.78	57.30
2. Rural* .....	33.58	58.57
Occupational Category		
1. Professional .....	35.65	58.79
2. Managerial .....	31.95	58.87
3. Skilled worker .....	33.24	57.00
4. Clerical sales .....	35.29	59.17
5. Agricultural .....	33.68	58.56

\* Rural subjects distinguished by United States Census; 2,500 or under.

It is clear at the outset that the hypothesis of this study has not been substantiated. A systematic analysis was given all factors that seemed to have any relation to the problem. The picture is consistent throughout in that there is no relationship evident between the two factors studied or between the numerous breakdowns utilized. This tends to show that, at least for this sample, satisfaction is apparently not related significantly to religious participation, occupation of father, or geographical area.

A question arises, of course, as to why the findings are so consistent and in the same direction. First, one should not overlook the possibility that the two phenomena are wholly unrelated. Many clichés have been stated about the effects of religious participation on the thinking of people. Little empirical work, however, has been presented that can justify these assertions. Although the writer certainly does not wish to imply that this study represents conclusive proof that the two factors are unrelated, there are decided indications on the basis of what has been uncovered here that suggest caution about making generalizations concerning religious participation and social orientation.

Another point that deserves consideration, in terms of explaining the results, is the possibility that the scales used for this study were not precise enough to get the desired information. Difficulties in the construction of scales are many, and, although the author sought and integrated the advice of experts, the possibilities for error are abundant. It is therefore entirely possible, although not probable, that the instruments used were unable to detect existing relationships.

A third possibility, and an important one, is that the student body selected was a too highly secular group. They might have been so before they came to the University or might have developed secular attitudes since their arrival. It is very possible that with a noncollege sample the results might reveal a different trend. It must be noted that only one tenth of the sample came from rural areas, where different values may be current. Urban groups supposedly do not accept and believe traditional religion as completely as do people from rural societies. On the other hand, mean scores on religious participation and degree of satisfaction for urban and rural people fail to show significant differences. Finally, it is to be noted that "degree of satisfaction" was treated as a unit, comprising a score on all items combined. Possible relationships between individual items in the scale of satisfaction and specific breakdowns in this study were not investigated.

It is, moreover, highly possible that the analysis and understanding of "satisfaction" are not to be found through use of such gross categories as religion or parental occupation. It is suggested that the problem of satisfaction is one in the area of personality analysis and that if we are interested in ascertaining why people are satisfied or dissatisfied with the social scene, we approach this problem from the standpoint of personality make-up and integration. There is certainly ample proof that satisfaction or dissatisfaction with social conditions can be found among those who

attend church a great deal, who have families with opulent economic backgrounds, and who come from widely separated geographical areas. The degree of satisfaction found in any individual may not be as closely related to such broad cultural categories as have been discussed in this paper as they may be indicative of certain personal-social experiences which underlie a given personality gestalt. The latter point is speculative and suggestive only, but it does represent a plausible hypothesis.

## SOCIAL DISTANCE IN GREEK DRAMA

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There is considerable basis for the assertion that Shakespeare is the best source in all literature for the study of social nearness and farness.<sup>1</sup> One has only to recall dramas such as *King Lear*, *Romeo and Juliet*, *Hamlet*, *Macbeth*, or even *Much Ado about Nothing* to visualize at once the interplay of personal reactions leading to nearness and farness and swift changes from the former to the latter.

Greek drama too is vibrant with personalized situations revealing the powerful social roles played by social distance factors. In certain ways Greek tragedy is more forceful than was Shakespeare in depicting social distance phenomena, for it was designed in the main as a religious ritual to secure some advantage for the given community. It was a dead-in-earnest appeal to the gods and not a play with which to entertain an audience or readers. Usually it was planned to honor Dionysus. The term *drama* comes from the Greek meaning "a thing done," but not only that, for it originally meant something done that would please Dionysus, who was known as "the life-giving god of fertility" and to whom spring festivals were dedicated. Thus, a whole community could obtain a new lease on life by presenting a play in which a god or goddess does something heroic in the Greek style.

The Greek dramas were effective in conveying social distance problems because they so extensively involved the gods, who represented in exaggerated form the strong and weak points, particularly the foibles, of human beings. In other words, the loves and hates of the gods and other members of the supernatural world sometimes extended far beyond any ordinary human expression.

The best studies in social distance in Greek drama are found in the writings of the three greatest writers of tragedy: Aeschylus, Sophocles, and Euripides. The drama *Medea* will serve to illustrate well the social distance factor in many Greek plays. Materials for the study of social distance thus are found nearly twenty centuries earlier than Shakespeare, for *Medea* was first enacted in a state dramatic contest in 431 B.C.<sup>2</sup>

Important events have taken place before the drama opens. A part of the preliminary setting is given in the opening lines where the nurse of Medea

<sup>1</sup> See "Social Distance in Shakespeare," *Sociology and Social Research*, 18:67-73, September-October 1933.

<sup>2</sup> *The Medea of Euripides*, trans. by Rex Warner (London: John Lane, The Bodley Head, 1944), p. 6.

reports a social nearness situation in which reference is made to Medea, daughter of the king of Colchis, "her soul with love for Jason smitten." But this nearness in marriage carries with it certain foreboding events. Jason in order to obtain his father's kingdom had promised to procure (by any means, fair or foul) the fleece of gold which Medea's father possessed and kept under heavy guard. Here is where foreboding becomes grim reality, for Medea kills her own young brother in order to prevent her father from catching Jason as he escapes with the stolen Golden Fleece.

Perhaps Jason might have surmised that a wife who was so enamored of him that she would connive with him to obtain a golden treasure and would kill her young, innocent brother and betray her own father in order to save his life might some day on some provocation turn against him with terrible fury. Conjugal nearness functions shakily when it denies the claims of fraternal and paternal nearness—to say nothing of treating these in terms of murder and betrayal.

Jason and Medea are banished as exiles to Corinth, where Jason's love for power and his overwhelming ambition become his ghastly undoing and where Medea's love for Jason explodes into a limitless farness when he proves unfaithful. The pages of literature probably do not depict any fiercer exhibition of vengeance incarnate than is exhibited by Medea when Jason treats her love for him lightly, and woos and weds Princess Creusa, the daughter of Creon, King of Corinth. In this way he hopes ultimately to worm his way into control of the throne of Corinth.

A secondary social distance theme is injected by way of explanation of Jason's infidelity; namely, according to Hellene ethics, a Hellene was not under obligation to recognize a marriage with a non-Hellene as binding. Thus social distance is recognized in the relationships of Hellenes with non-Hellenes. However, there was an offsetting nearness factor in Jason's relationship to Medea, for had she not rescued him from his dangers and preserved his life?<sup>3</sup>

Jason's reasoned explanation of his disloyalty to Medea was not convincing, not even in terms of Hellenic ethics. He coolly asserts that he was "not smitten for a new consort."<sup>4</sup> Moreover, he audaciously adds that toward Medea he "harbored no unfriendly thought" and that he merely [*sic*] wanted to advance the welfare of Medea, their two sons, and himself, by marrying Princess Creusa. In this way, he explained, he hoped to

<sup>3</sup> *The Plays of Euripides*, trans. by M. Hadas and J. H. McLean (New York: The Dial Press, 1946), p. 59.

<sup>4</sup> *The Plays of Euripides*, trans. by Michael Wodhull (London & Toronto: J. M. Dent & Sons, 1906), II, 87.



obtain a royal status for all in place of their preceding status of exile. By reasoning thus, Jason discloses how love for power blinded him regarding his obligations to one who had saved his life. His argument indicates that the nearness relation signified by marriage was never fully appreciated by Jason. Later he explains his infidelity to Medea: "not through hate to you, which you reproach me with, not smitten with love for a new consort, or a wish the number of my children to augment; for those we have already might suffice, and I complain not. But to me it seemed of great importance that we both might live as suits our rank, nor suffer abject need, well knowing that each friend avoids the poor."<sup>5</sup> In these lines pride comes to the fore as Jason's explanation of his unfaithfulness to Medea. Again, Jason indicates that his love for Medea was bound by a feeble cord and that his nearness relationship with Medea was unreal.

It did not take Medea long to show her strong reactions to Jason's easy ignoring of marital loyalty. Her reactions perhaps constitute the most striking and violent exhibition of a mutation of social distance in all literature or history. Her loathing of Jason for his perfidy knows no human limits. She goes mad with rage because of Jason's treachery: "That execrable husband. May I see him and his bride, torn limb from limb, bestrew the palace."<sup>6</sup> Words are inadequate to portray her personal farness reactions: "Thou worst of villains," "a perfidious husband," "I abhor my husband," "O most ungrateful man," "the wicked man," "of all mankind most base," "in detestation thee I hold, and loathe thy conversation," "O thou wretch."

Moreover, the epithets that Medea applied to Jason represented merely the beginning of her personal farness reactions. She at once plots murder, and not only murder, but murder where it will hurt Jason most. Jason, whom she completely loathed, she allowed to live in order that she might take away from him all that he held dearest and thus cause him to suffer on in dire agony. Such realistic exhibition of personal farness is rare in either literature or life.

The plots quickly ripen into action. The first blow struck down Jason's new wife, Princess Creusa. Medea began her "strictest vengeance" by resort to foulest subterfuge. She pretended "in the softest words" that she had come to recognize how Jason's marriage to the daughter of the king was "well pleasing" to her and how "'Tis for our mutual good, 'tis rightly done," and then she sent gorgeous gifts to Jason's bride as tokens of for-

<sup>5</sup> *Loc. cit.*

<sup>6</sup> *Ibid.*, II, 75.

givenness. When Creusa saw the "glittering ornaments she could resist no longer, but to all her lord's (Jason's) requests assented," and "the vest, resplendent with a thousand dyes, put on, and o'er her loosely floating hair placing the golden crown,"<sup>7</sup> she rose but reeled backward, for Medea let loose her powers as a sorceress. From the golden diadem there poured forth "a wondrous torrent of devouring flames," which did their deadly work so fiercely that no one but her father could recognize her lifeless form. Here is a striking illustration of how a person (Medea) may feign nearness to a successful rival (Creusa) as a means of trapping her for the purpose of destroying her. Medea approaches Creusa in a seeming and disarming closeness of feeling only to spring back suddenly and release a horrible exhibition of farness.

Moreover, the enfeebled king, striving to help his daughter, was caught in the power of the sorceress and "at length he sank, and breathed in agonizing pangs his soul away."<sup>8</sup> Thus, at one fell stroke, Medea had laid low Jason's wife and his father-in-law, the king of Corinth, and with them all Jason's possibilities of obtaining the Corinthian throne.

Then came the climax of Medea's vengeance, of her loathing of Jason, of her personal farness, for she resolved to take the lives of the two guiltless children born to her and Jason, children whom she truly loves. "O dearest hands, ye lips to me most dear."<sup>9</sup> But vengeance, loathing, farness have bereft Medea of her reason, and with bloody hands she gloats over Jason as he beholds his murdered sons; moreover, she denies his pitiful imploring, his "children's tender bodies to embrace" and "one more fond kiss on their loved lips, ah me! would I imprint."<sup>10</sup> But no, much as Medea loved her children, she loathed Jason even more. Where else can such personal farness be found?

Jason alternates between compassionate outbursts because of his terrible losses and his hateful detestations of Medea. Personal farness has extended its reaches beyond all human comprehension. The relations between Jason and Medea end in farness that to all intents and purposes is mutually infinite.

On the modern stage perhaps no one has acted or can act this tragedy with more realistic role than has Judith Anderson in the 214 performances of the play on Broadway. All the arts of a skillful actress are utilized in making objective the most powerful emotions of which man and woman

<sup>7</sup> *Ibid.*, II, 107.

<sup>8</sup> *Ibid.*, p. 109.

<sup>9</sup> *Ibid.*, II, 103.

<sup>10</sup> *Ibid.*, II, 115.

are capable. In the closing scene Medea (Anderson) reels gloatingly and babblingly away and leaves Jason in writhing agony and wretchedness—social farness personified in its greatest conceivable lengths, a social farness between two persons once in blissful love but a love illy conceived in denials of fraternal and paternal sentiments. In its essence the tragedy is a study in the swift and violent mutation of a social nearness relationship because one party proves false and thereby reaps the destruction of dearest treasures at the hands of the maddened and loathful rage of the other party. If Aeschylus and Sophocles rank above Euripides in dramatic art, Euripides rises highest in his understanding of the psychological and ethical forces involved in human relations. Euripides, like Shakespeare, "analyzes human nature," and cries out against "the selfishness and cruelty of man, the crushing weight of environment."<sup>11</sup> His underlying motivation is disclosed in his final prayer: "Omnipotent God, send Light unto men, that they may know whence their evils come and how they may avoid them."<sup>12</sup> In this prayer is found an explanation of why Euripides takes a place along with Shakespeare as an outstanding analyst of the personal forces which account for the various social distance phenomena. His skillful interpreting of human attitudes is attested by the fact that the enactment of his *Medea* has held the rapt attention of audiences not only in ancient Greece but also in the United States across a span of 2,379 years.

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<sup>11</sup> *Euripides*, trans. by A. S. Way (Cambridge: Harvard University Press, 1912), I, xi.

<sup>12</sup> Wodhull, *op. cit.*, I, xv.

## SOCIAL WELFARE

**HALF A CENTURY IN COMMUNITY SERVICE.** By Charles S. Bernheimer.  
New York: Association Press, 1948, pp. xiii+146.

This personal narrative of Dr. Bernheimer is also a portrait of social work. It shows the way social work has developed during the past fifty years from unsystematized humanitarian effort to a specialized vocation based on professional training and organized experience. The personal relationships are overemphasized. Particular phases of social service development, especially as these were designed to aid the masses of immigrants who have been coming to America, are described in detail. Special attention is given to Jewish immigrants and the communities in which the Jewish people live, as well as to the welfare institutions and agencies that have developed to meet their special needs.

M.H.N.

**BUILDING ATLANTA'S FUTURE.** By John E. Ivey, Jr., Nicholas J. Demerath, and Woodrow W. Breland. Chapel Hill: The University of North Carolina Press, 1948, pp. 305.

This book was a special project of the Division of Research Interpretation, Institute for Research in Social Science at the University of North Carolina. The maps, charts, and sketches were prepared by Don White and Carolyn McCarthy Bolt. The Preface is by Ira Jarrell, Superintendent of the Atlanta Public Schools. The book, sponsored by the Atlanta Board of Education, was prepared "to make possible a constructive study of Atlanta as a growing city. The setting and approach used . . . are designed to associate intimately the youth of Atlanta with its historical, regional, economic and sociological aspects." It is recognized that the material included must be constantly adapted to change.

The four parts of the book indicate content: I, "Raw Materials of Cities"; II, "Cities Serve People"; III, "Meeting Group Needs"; and IV, "Guiding City Growth." It is simply written and should make a direct interest appeal to the "teen-ager." Chapter I, "Atlanta and You," sets the tone of the book. All the way through, statements and questions link the reader to the history of his city, its growth, its resources (natural, social, and human), its problems and the various methods for solving them. The book is copiously illustrated by maps, photographs, sketches, pictograms, and charts.

The emphasis throughout is constructive. The problems are stated frankly, but there is always a discussion of possible methods to solve them. While the statement is made that about one third of the population is Negro, that "whites and Negroes live in different neighborhoods, attend different schools, work at different jobs," it is noted that the total community should be the concern of every citizen. "In looking toward the future of Atlanta, we must think of the education, health, welfare, and general security of the whole population. The needs of both races must be considered and each encouraged to make the fullest contribution."

Each chapter is followed by a list of discussion questions and selected references under the title, "Have You Read?" The book may well serve as a pattern for popularizing the subject of community study and scientific social planning and for stimulating the younger generation to set out on the adventure of civic reconstruction. A statement from The University of North Carolina Press notes that it is "the first attempt on the part of any major city in the United States to plan for its future development and improvement by a program of education." It was written especially for students on the eighth-grade level, but it seems to the reviewer to be geared to the high school level. The writer is impressed with the analytical review of governmental processes and agencies for planning as well as those carried on by local private associations and institutions. B.A.MCC.

**HISTORY OF FACTORY AND MINE HYGIENE.** By Ludwig Teleky, M.D.  
New York: Columbia University Press, 1948, pp. 342.

Considerable literature dealing with occupational disease and hazards was published during the sixteenth, seventeenth, and eighteenth centuries, but apparently very little was done to better conditions. A weak start was made in England shortly before and after the beginning of the nineteenth century. Several laws were passed pertaining to children. In 1819 age limits were raised to nine years in certain textile factories and in 1844 certain restrictions were applied to women workers. Factory legislation followed and the Act of 1895 also dealt with occupational disease. Since then much additional legislation has been enacted, but enforcement of the laws still results annually in the penalization of more than 500 firms. In Germany the right of government regulation has been generally accepted and legislation similar in some respects to England's has been enacted. Workmen's compensation and health insurance laws in Germany preceded those in other countries.

The factory system began later in the United States, but by 1890 state laws concerned with accident prevention and health had been enacted in twenty-one states. The Illinois Occupational Diseases Committee, appointed in 1908, made important studies and practically started the movement for occupational disease legislation. Factory physicians have been introduced in industrial plants abroad; and in the United States, immediately before the Second World War, 20 per cent of the workers in plants of more than one hundred workers had physicians at their disposal. The war accentuated the movement. Protective devices aimed to safeguard the workers against dust, fumes, gases, and poisons represent another development that has made some progress in the leading nations. Further research is being made in order to learn about additional safeguards against these dangers—particularly the dust diseases.

The chapter "Mines and Miners" reviews briefly the history of control methods covering several hundred years. The statistics of accidents indicate that the proportion of accidents with fatal results in the United States is double those of Great Britain and Germany. Stronger government control is believed to account for much of this difference. The author closes with the statement that good laws enforced by well-trained inspectors are necessary as well as cooperation from experts, trade-unions, scientists, and physicians.

G.B.M.

**NURSING FOR THE FUTURE.** By Esther Lucile Brown. New York: Russell Sage Foundation, 1948, pp. 198.

This book is a report of the study made by the author at the request of the National Nursing Council on what steps could be taken within the nursing profession to enable it to meet the needs of the future. Before beginning the study, three basic decisions were agreed upon: first, to view nursing service and nursing education in terms of what is best for society; second, to have the director of the study make as extended a field trip through the United States as possible; and, third, to attempt to find an answer to the question of who should organize, administer, and finance professional schools of nursing.

The book discusses differentiation of nursing service according to function, future role of the professional nurse, educational programs for professional training, and needed resources. The author sees the hospital of the future as a large community health center and sees also a great extension of public health services. To meet this expansion, an increased number of nurses and increased competence in nursing will be essential. At present,



there are not enough registered nurses to care either for the patients in hospitals or for the many more in private homes. Most of the registered nurses are forced to spend much of their time performing tasks which could be done by persons with less training, thus freeing the RN for more specialized duties.

The book is somewhat technical and written in academic style. It was specifically designed to present a professional program for implementation in college, university, hospital, and community.

BILLYANNA NILAND, D.D.S.

**PROCEEDINGS OF THE 30TH NATIONAL RECREATION CONGRESS.**

By the National Recreation Association, 1948, pp. 208.

The 30th National Recreation Congress, which was held in Omaha, Nebraska, September 26-30, 1948, marked another milestone in the development of recreation in America. Year by year America has moved ahead toward a more comprehensive program of recreation for all people, young and old, designed to contribute to the abundant life. The various relationships and services of recreation were explored by leading authorities in the field. Summaries of lectures and discussion groups include such items as drama, college recreation, program possibilities for various age groups (children, teen-agers, young married adults, and older people), vacation and tourist recreation, camping, family play life, problems of leadership and personnel standards, community sports and athletics, nature activities, recreation and mental health, hospital programs, recreation planning, public recreation, public relations clinics and publications, problems of cities of various sizes, and problems of rural recreation. Brief reports of special meetings and conferences are included in the *Proceedings*.

M.H.N.

**GREEN FARM.** By Ralph E. Blount. New York: The Exposition Press, 1947, pp. 62.

The author retired after forty years of teaching in the Chicago schools to a Kansas farm, where he picked up again the threads of his rural boyhood. The poetic, social, and aesthetic values of rural life, as well as some of its perils, are detailed in vivid, convincing prose style that will arouse deep nostalgia in those misplaced urbanites who still hope to achieve a transition to country life.

E.F.Y.

**SWEDEN PLANS FOR BETTER HOUSING.** By Leonard Silk. Durham, North Carolina: Duke University Press, 1948, pp. 149.

In this book the author discusses and reviews the Swedish housing problem. Housing conditions during the nineteenth century were markedly demoralizing, but improvement began with the birth of the cooperative movement about 1880.

Little was done by the government until the First World War, when subsidies were granted and rent controls instituted. These were soon abandoned and private initiative allowed to dominate until the depression of the thirties. In 1933 provision was made for loans and subsidies to promote rural housing, and some credit was allowed the private builders of urban homes. Nevertheless, the housing shortage continued.

At the beginning of the Second World War rents were frozen and third-mortgage loans at low interest charges granted. A new subsidy program was adopted and local authorities required to assist in carrying out the program. Housing production increased but not rapidly enough.

Swedish labor has a comprehensive program which indirectly affects the housing situation. The demand for full employment and fair distribution should eventually yield better living standards. Although the program is leftist, the author classifies it as more "New Dealish" than socialistic. The postwar policy has been largely a continuation of housing aids and controls over rents, building materials, and labor. Since incomes cannot easily be raised so as to afford decent housing for all, a low-cost housing program must be continued for the benefit of the low income group. The present program, according to the author, should solve the Swedish housing problem.

G.B.M.

**LOOKING TOWARD MARRIAGE.** By Roswell H. Johnson, Helen Randolph, and Erma Pixley. San Francisco: Allyn and Bacon, 1948, pp. vii+99.

This little booklet, originally published in 1943, is a practical guide to young people who are looking toward marriage. It attempts to answer personal questions pertaining to such items as methods of attracting people and what to do to be attracted by them, attitude toward petting, how to get over a broken heart, what kind of person to marry, and how to make marriage a success. The material is suitable for class and informal discussions as well as for individual readers. Questions are answered simply, honestly, and directly, with common sense and humor intermingled. The chief aim is to "help young people establish happy, stable, satisfying homes."

M.H.N.

**AMERICAN FARMERS' AND RURAL ORGANIZATIONS.** By David Edgar Lindstrom. Champaign, Illinois: The Garrard Press, 1948, pp. xii+457.

This volume brings the literature on rural organizations down to date. It presents systematic descriptions of a wide range of organizations with particular attention to the Farm Bureau, the Grange, and the Farmers' Union. Although the treatment of the material is for the most part historical, descriptive, and factual rather than processual, analytical, and critical, there are several chapters which pay some attention to such processes as promotion, participation, and leadership. There is also some discussion of political and philosophical issues and of principles governing effective organization. The book is organized as a textbook with working bibliographies, questions for discussions, and student "exercises." E.F.Y.

**SOCIAL GROUP WORK. Principles and Practices.** By Harleigh B. Trecker. New York: The Woman's Press, 1948, pp. vi+313.

*Social Group Work* provides an excellent description of the social group work process. The subtitle "Principles and Practices" gives an indication of the division of the book into two parts. The first is devoted to methods and principles; the second part to practice, developed through "Selected Recorded Experience" of actual group cases.

Mr. Trecker defines social group work both as a process and a method "through which individuals in groups in social agency settings are helped by a worker to relate themselves to other people and to experience growth opportunities in accordance with their needs and capacities. In social group work, the group itself is utilized by the individual with the help of the worker, as a primary means of personality growth, change and development. The worker is interested in helping to bring about individual growth and social development for the group as a whole as a result of guided group interaction." This comprehensive statement is supplemented by two concrete and freshly expressed concepts: (1) the social group work whole which consists of the agency, the group, the worker, and the relatedness of the three; and (2) the group worker as a "helping person" rather than a "group leader."

The discussions which follow clarify some of the ambiguities frequently associated in the minds of many persons with social group work. The relation of the individual to the group and the conditions under which the group worker can help the individual are succinctly stated along with the relationship between social group work and social case work. The use of

program is developed in Chapter 6, "The Program Development Process in Social Group Work." Mr. Trecker says that the "heart of the program process" is "guided interaction." Two excellent sets of criteria are outlined, those of "effective program" and of "good group work." However, one looks in vain for criteria for evaluating the results of membership in groups in terms of individual growth.

The importance of "understanding and working with the community" is stressed in Chapter 7. The last two chapters in Part I are given over to a discussion of "Basic Principles of Social Group Work" and "Frontiers of Social Group Work." The author views social group work as dynamic and points to the need for research and experimentation.

The book is well organized and the material clearly presented. At the close of each chapter is a series of references for the use of selections from the "Recorded Experience" in Part II, followed by "Readings." A comprehensive and pertinent Index closes the book. It is a significant addition to the literature on social group work and is usable not only by the professional group worker but also by the volunteer.

B.A.MCC.

**FARMING AND DEMOCRACY.** By A. Whitney Griswold. New York: Harcourt, Brace and Co., 1948, pp. ix+227.

A venerable part of the American political credo is the theory that the owner-operated, family-sized farm is an essential basis for democracy. Many American thinkers and leaders, notably Thomas Jefferson, have actively supported this theory. At the present time it is widespread and, for the most part, unquestioned. Yet it is not difficult for the author to show how little correlation actually exists between small farming and democratic processes. He examines not only the American experience but also the British and French history. The English have long since discarded the small farm in practice and in theory, while France has reduced the size of the farm in practice to the point where it is an economic anomaly though still idolized in national policy. Both countries are nevertheless democracies: the English quite stable despite the absence of small farms; the French periodically in process of change and upheaval in spite of the almost fanatical retention of the small farm system. In all three cultures democracy seems to thrive quite as well among the commercial and industrial parts of the population as among the rural, and sometimes better.

There are, of course, other pertinent and urgent reasons, apart from

political considerations, for supporting, protecting, and even promoting the owner-operated, family-sized farm, as the author indicates. It is, then, poor tactics to attempt to sustain so important a policy on such a specious, high-sounding, but contrary-to-fact assumption. Even Jefferson at last admitted the political necessity and validity of developing commercial and industrial life in America if she was to survive.

The style is lively but logical and scholarly. The argument is fully documented.

E.F.Y.

**AGRICULTURAL FINANCE: PRINCIPLES AND PRACTICE OF FARM CREDIT.** Second Edition, Revised. By William G. Murray. Ames, Iowa: The Iowa State College Press, 1947, pp. x+372.

**1949 FARMERS INCOME TAX ON 1948 INCOME.** By Samuel M. Monatt. New York: Commerce Clearing House, Inc., 1948, pp. 192.

These two volumes are excellent exhibits of the extent to which rural life has already been urbanized. Farming is less and less a way of life and more and more a means of making a living. Industrialization, rationalization, technological changes so dominate the farmer's life that he is becoming preoccupied with techniques of economic survival in a competitive world, while personal, familial, and other cultural objectives are lost sight of. The farmer seems destined to acquire the city man's frustrations, ulcers, and neuroses.

Professor Murray has surveyed the whole field of agricultural finance in textbook fashion. Fortunately, the author has a very real appreciation of the social aspects of capital and credit problems and their bearing on the development of both sound agriculture and sound national and world economy. The various programs and credit agencies are critically reviewed, particularly those sponsored by the government. Farmers, as well as students of rural social organization, will do well to acquaint themselves with this volume. It is a thorough piece of work.

Mr. Monatt, a certified public accountant, has undertaken to make intelligible to the farmer that very mysterious and aggravating subject, the income tax. The volume is intended to lead the farmer through the mazes in income tax reporting by every possible simplification, sample problems, and analytical outlines. Success in such an undertaking obviously frees the farmer to attend to those activities which are genuinely agricultural. The author emphasizes the ethical aspects of tax reporting.

E.F.Y.

## RACES AND CULTURE

**WHY MEN HATE.** By Samuel Tennenbaum. New York: The Beechhurst Press, 1947, pp. 368.

The author traces the history of "the Herrenvolk bunkum" from Aristotle through Gobineau and Chamberlain to "Hitler who ignited a world and set millions killing each other in support of a theory that the German people are 'possessed of the purest blood,'" and then presents a well-organized array of findings from the biological and social sciences proving that the alleged group differences used to substantiate persecution and discrimination are simply man-made delusions which serve as "props" for the frustrated incompetent bigot.

A psychologist, the author emphasizes "the psychology of prejudice" and "the bigot's distorted personality." While he asserts that the causes of race prejudice are "psychological, economic, sociological and historical," there is, at least, an implied emphasis on the psychological. Dr. Tennenbaum apparently believes that the primary approach to solving the problem of race prejudice involves concentrating on the bigot who shows "a drab conformity with the prejudices of the community." From the point of view of the sociologist, however, the fundamental determinants of race prejudice lie primarily in the socioeconomic conditions with which the individual is in interaction. The individual bigot will continue to survive and prosper as long as society rewards prejudice as an adaptive response.

WALTER C. BAILEY

**THE STORY OF JOHN HOPE.** By Ridgely Torrence. New York: The Macmillan Company, 1948, pp. 398.

*The Story of John Hope* is a biography of an outstanding American educator who was classified as a Negro. This book is more than a biography of one man, however; it is a social history of "the Negro's rise during the sixty or seventy years preceding Hope's death in 1936." Although John Hope is the hero of the story, the author uses sufficient space in describing the social situations that contributed to his development, as well as in showing how he influenced various social situations.

The personality of John Hope, and its integration, is revealed throughout the book. His ideals, his aspirations, his intellectual capacity, his leadership ability, his kindness, his honesty, his desire for fair play, his



desire to serve, his belief in the Negro, and his humanitarian spirit are all made clear. The many emotional disturbances and conflicts that he confronted as a Negro are elucidated, and his ability to balance his feelings with reason in resolving these disturbances and conflicts is well illustrated.

To the reviewer the most important aspects of the book are the minute descriptions of the social situations in which John Hope was reared and developed. The book gives an excellent description of the conditions that Negro youth had to face in growing up in the "black belt" during the reconstruction period. It points out these problems as they were, and as many still are, at work, at play, and at school in both Southern and Northern communities. It sketches the problems that had to be resolved in the development of higher education for Negroes in the South, especially in the arts and sciences in private colleges. It shows what it means to be a Negro leader in the United States and, above all, the frustrations that Negro leaders must overcome if they are to serve their race, their community, their nation, and the world at large.

The author, a literary artist and student of social life, has combined his talent and knowledge to write a book that "impartially embraces white and colored people" in their interracial and international relations. For this reason it is a book that should be read, and studied, by all persons who are interested in race relations or in the gradual integration of the Negro into the culture of the United States.

E. S. RICHARDS

*Texas State University*

**LOST CITY OF THE INCAS.** *The Story of Machu Picchu and Its Builders.* By Hiram Bingham. New York: Duell, Sloan and Pearce, 1948, pp. xvii+263.

In this account of a most remarkable discovery by Hiram Bingham of Yale in 1911, the reader will find ample opportunity for his imagination to repopulate a noteworthy Incan city and sanctuary that was once alive with human beings. The community, unoccupied for centuries, was never discovered by the Spanish conquerors and was lost to civilized gaze until Hiram Bingham located it in 1911 and began his excavations in 1912. The volume rounds out the story and gives detailed descriptions that were originally presented in the April 1913 issue of the *National Geographic Magazine*. It presents the latest interpretations of the life and culture of the people who lived in this inaccessible region in one of the most stupendous scenes of grandeur in the world.

As you travel from the City Gate along the ridge, where 200 or more dwellings were built of white granite and still stand except for the roofs, to the Intihuatana—the huge sundial, “the place where the sun was tied,” or where the sun was stopped on June 21 or 22 on its flight to the north—the traveler relives some of the religious customs, some of the agricultural life that centered on many terraces, the imperial order, the dangers of being attacked and the defense activities, and the occupational distinctions.

The excellent photographs add greatly to the lucid descriptions of this lost city, built originally perhaps five hundred years before Columbus discovered America. Although the author naturally indulges in considerable speculation, the cultural anthropologist and the sociologist will find much material for synthesis and interpretation in this exceedingly fascinating story by Explorer Bingham.

E.S.B.

**UNDER THE ANCESTORS' SHADOW.** By Francis L. K. Hsu. New York: Columbia University Press, 1948, pp. xiv+317.

The field work for this study of an actual community in China's Yunnan Province was done between 1941 and 1943. The community, designated as West Town, is located near Kunming and the Burma Road; thus isolated, its culture has been influenced less from the outside than many other towns and cities in China.

The people are shown to be completely submissive to ancestral authority, though at the same time they struggle for and recognize individual and family superiority. To people of the West, they would appear too much concerned about status and subject to many false values, such as the importance of their graveyards. But the latter are essential in the pattern of ancestor worship.

According to the author, intellectual and especially political prominence rarely endures continuously for more than two generations in any given family. The cycle from poverty to riches and back to poverty usually takes no more than four generations, often less. Father-son identification exists among the rich and the poor, though the conditions of life lead to the development of two different types of personality.

The principles underlying the kinship system are lineage, generation, sex, and seniority. All other relationships are either supplementary or subordinate to the parents-son relationship. The livelihood may be made in four spheres: home, field, market, and shop. Trading or shopkeeping

far exceeds other economic interests and is a favored occupation among the women, who also feature spinning and weaving as an industry.

The author goes on to describe many customs associated with marriage, death and burial, religious beliefs and superstitions, and forms of control operative within family and community. Education is discussed from the standpoint of training for livelihood, for social adequacy, and for ritual appropriateness.

The author does not assume that the culture of this community is identical with that in other parts of China. There are ways in which it is unique. Relations between mother and daughter-in-law, for instance, are characteristically more friendly than is generally reported in studies of Chinese family life. Honors shown to ancestors or to contemporary individuals are claimed and shared more widely in the form of family solidarity which prevails.

This study of family and community culture deserves favorable recognition for its contributions not only to anthropology but to the cultural approach to sociology.

J.E.N.

**STORY OF THE NEGRO.** By Arna Bontemps. New York: Alfred A. Knopf, Inc., 1948, pp. xii+239.

This book is one of a series of Borzoi Books for young people by an author who has distinguished himself as a writer of stories for teen-age youth. The hero in the story is the Negro. Using historical events, the writer shows how the Negro has struggled to overcome many obstacles in his contacts with white Europeans, largely in the Americas.

The story starts in Africa, sketching the various backgrounds of the Negroes who were brought to the Americas. The section on "The Crossing" describes some of the problems confronted by Negroes in their passage. Following this the author presents many of the problems of the Negro during the period of slavery and some of the techniques he used to solve them. The final section gives a picture of the social situation of the Negro in the United States since emancipation and points out how he has adjusted himself to his social situation. The author also adds an interesting chronology of events in the story of the Negro and relates these to comparable dates in world history.

As the book is well written and logically organized and each chapter is set off with interesting illustrations by Raymond Lufkin, it should be of much value in telling a "story that history books scarcely mention" to

the teen-age group, for which it is intended. However, as with most stories, the hero is extolled but never criticized. Then, too, the author emphasizes the activities of some of the organizations that are working to improve the status of the Negro in the United States but fails to mention many others. Further, he points out the contributions of many minor persons to the arts but gives very little, if any, consideration to such contributors to the natural and social sciences as Just, Lewis, Frazier, and Davis; to such business executives as Wright, Walker, Herndon, and Spaulding; or to the many other Negroes who have made outstanding contributions to the religious, social, and economic life of the United States.

E. S. RICHARDS

*Texas State University*

**THE MOVEMENT TO AMERICANIZE THE IMMIGRANT.** By Edward George Hartman. New York: Columbia University Press, 1948, pp. 333.

This book is an important contribution to American social history. The volume, covering the first two decades of the twentieth century, is a description and evaluation of the various programs in the movement to Americanize the immigrant.

Dr. Hartman presents a significant picture of the movement, which takes its place alongside those other manifestations throughout our history of America's distrust and discontent with its ever-growing numbers of foreign-born neighbors. Such crusades were seen in the nativism of the 1830's, the Know-Nothings of the 1850's, the APA-ism of the 1890's, the Klu Klux Klanism of the 1920's, and the restrictive immigration legislation in the first quarter of the twentieth century.

However, the new movement of the twentieth century had a positive rather than a restrictive program. It drew its leadership from the nation's intelligentsia—the educators, social workers, business and civic groups. It had a distinctive and constructive program of educational guidance as a means of assisting the immigrant in becoming Americanized.

The author carefully traces the rise and growth of this movement which was so typical of American social history. In the case of the Americanization movement, which followed the usual pattern of a crusade to solve some particular problem, certain individuals first of all became interested and active. Then organizations such as the North American Civic League propagandized and exerted pressure on behalf of their desired goal. Eventually both state and Federal Government agencies

were induced to aid in the project. Finally, idealists joined forces, enlisted the aid of philanthropists, and embarked on a crusade of education of the immigration groups in an attempt to develop these people into "old-line" Americans. The movement reached its peak with the outbreak of the war in 1914, which resulted in an increase in national consciousness and of suspicion of the immigrant, thus giving the crusaders an opportunity to enlist the aid of powerful government agencies on behalf of the Americanization program. With the coming of peace, growing indifference brought a definite letdown in the movement in 1920-21. Thus, Americanization of the immigrant as a special crusade was over.

The "Americanization Crusade" is another example of the optimism and enthusiasm of the American people's confidence in their ability to win converts to the cause. It is a manifestation of the American tendency to join in crusades of various kinds and then abandon them on the eve of crucial action. The author ably appraises this phase of American nationalism in a study which will be welcomed by students in the field of intercultural relationships, by sociologists, social workers, and historians.

FLOYD ALLEN POLLOCK

*Stephen F. Austin State College*

**AMERICAN ME.** By Beatrice Griffith. Boston: Houghton Mifflin Company, 1947, pp. x+341.

This treatment of Americans of Mexican parentage has a dual form. Each chapter has two parts: the first is a story that gives in a firsthand way an aspect of the life of these young Americans, and the second is a social and economic analysis of the facts which lie behind the story. Fiction and facts are so woven together that compositely they represent life as it is being lived. Some readers may object to the seesaw treatment, yet actually the result is a unified picture of Mexican Americans living in the United States. The realities of these young lives are thus made vivid in all their stark contradictions. The problems which they face in growing up as youths subject to segregation and tantalizing feelings of not being wanted are effectively portrayed.

Another unique feature of the book is its threefold division. The first part, "The Smoke," describes the zoot-suit riots which lasted for ten days in Los Angeles in 1943, tells about the "Pachucos" and the "Squares," and introduces the delinquency problem. The second part, "The Fire," is a

portrayal of Mexican American life in the Southwest since the importation of Mexican labor began thirty years ago. It treats of Mexican family life, Mexican labor, housing and health, the schools, the church, the law, and Mexican leadership. The third part, "The Phoenix," tells of the Mexican Americans in World War II and of their rapid advance in Americanization in postwar days due to their new knowledge of work habits and organizational methods.

The twelve stories and the exposition of the living conditions which the stories reveal give a new and clear-cut insight into the struggles of a minority group to live a normal life in the land of their birth. Here is a stirring account of human youth striving to be somebody where prejudice cuts off many normal opportunities and drives the victims at times to desperation.

E.S.B.

## SOCIAL THEORY

**CHRISTIANITY AND COMMUNISM.** By John C. Bennett. New York: Association Press, 1948, pp. 128.

Mr. Bennett attributes the strength of communism to the fact that it provides a dynamic faith for living for millions of people who have never encountered any faith which "so adequately related their social aspirations and ideals to an interpretation of the world." Christianity is the only faith which in extent, power, and institutional symbols is comparable to communism. Basic issues in the conflict are suggested as follows:

1. Christianity is based on belief in Christ as the center of a series of historical events through which God seeks to redeem the world from error. Communism believes in the Russian Revolution as the center of a series of historical events which will lead to the redemption of the world. The Communists claim there is no God above this particular historical movement, and thus it does not admit the presence of error within it. Such a belief precludes a transcendent judgment upon society and creates a false optimism which leaves people unprepared for evil that appears in any society.

2. Christianity's conflict with opponents is based on the teaching of "love for the enemy" and "doing good to those who do evil." The individual in every case is to be treated as the "end," never as the "means"



to an end. Communism teaches that an opponent is simply an individual to be put out of the way. The individual is merely a means to an end, a pawn to be used by the State.

The conclusion suggests that military strength alone can never resolve these basic conflicts. Although military force is a factor which can never be completely avoided, the primary Christian objective is to make the pure Christian faith so true in individual lives and in society that communism will have no grounds of injustice upon which to feed.

A. R. CROUCH

**GOVERNMENT AND THE ARTS OF OBEDIENCE.** By William W. Hollister. New York: King's Crown Press, 1948, pp. 139.

Social control as it functions in governmental relationships is broken down into its component elements under Hollister's searching spectroscopic analysis. Customary or conventional obedience and overt conflict are the polar colors of this political spectrum. In between are ranged domination, command, leadership, administration, and representation.

Admittedly following Montesquieu's psychosocial approach, Hollister analyzes governmental controls, not in terms of methods applied, but according to the group responses evoked by a particular form of control. His reason for so doing is that the governing process is too complex in its forms and social contexts to permit any other type of accurate analysis. Thus, for example, leadership is described as that form of social interaction which gives the followers confidence in the leader.

To make the analysis complete Hollister describes the unique situations under which alone each control technique functions in its theoretically pure form. Again referring to the phenomenon of leadership for illustration, we note that this form of control is appropriate where strong communal solidarity exists, where the members find it difficult to formulate their collective goals, and where they recognize the ability of some one of them to assume the mantle of leadership.

Possibly because of its profundity, the volume is difficult of comprehension. The ideas advanced are presented in so abstruse and summary a fashion as to leave the reader in a state of semantic bewilderment. A more liberal use of examples and greater elaboration of the main themes would have made this fine contribution to social theory more attractive to the student and layman as well as to the technical specialist for whom it seems to have been designed.

MELVIN NADELL

**THEORY AND PROBLEMS OF SOCIAL PSYCHOLOGY.** By David Krech, Richard S. Krech, and Richard S. Crutchfield. New York: McGraw-Hill Book Company, 1948, pp. xv+639.

This book is written from the standpoint of "the science of psychology as a systematic, interpretive account of human behavior" and of those persons who are interested in applying the science of psychology to current social issues. Social psychology is defined as "the science of the behavior of the individual in society." In other words, the authors conceive of social psychology as applied psychology, but they go much further than other writers who represent the same general approach because of their emphasis upon "the concepts and experimental findings that have come from the laboratory of the 'perception psychologists.'" They draw heavily upon the recent developments in group dynamics and field theory as bases to any real understanding of social phenomena. They use data that came out of clinical psychology as developed during the war.

The authors conceive of social phenomena as representing three levels: the social behavior of the individual, which is the subject matter of this textbook; the behavior of social groups; and the operation of social organizations and institutions. They have planned their treatment of the social behavior of individuals in three parts: principles of motivation, perception, and learning; social processes; and applications to contemporary problems. In the first part a great deal of attention is given to the dynamics of behavior, which is also fundamental to the study of social interstimulation as the sociologist conceives of social psychology.

The second part, "social processes," does not seem to live up to what one might expect, for it treats of beliefs and attitudes and of their measurement, of the structure and function of social groups, group morale, and leadership, and of "persuasion through propaganda." These subjects might be considered as prolegomena to the study of social processes but not as an exhibit of the processes themselves.

In the third part "applications" are limited to three areas: race prejudice, industrial conflict, and international tensions. The last-mentioned theme includes a statement of eight "categories" of international tensions and of ten "steps in a program for peace." Although his concept of social psychology is quite different, the sociologist will find a great deal of merit in this impressive volume, particularly in the discussions of motivation of group dynamics, of social psychological field theory, and of the nature of beliefs and attitudes. Psychologist and social psychologist join hands at the points of the need for experimental research and of the central role of attitudes in the study of human phenomena.

E.S.B.

**EDUCATION IN A DIVIDED WORLD.** By James B. Conant. New York: Harvard University Press, 1948, pp. 248.

In a short review it is impossible to do justice to this challenging book of personal convictions on the nature and role of education in a world held together by an armed truce. It is most refreshing to read the openness of mind of the president of the oldest university in America. As an administrator and scientist he is not afraid of value judgments. In fact, Conant refers to the so-called neutrality of science as one of the "three-quarter truths fully as dangerous as half-truths." He quotes with favor Gunnar Myrdal's honest confession that there is no device for excluding biases in social science other than to face the valuations and to introduce them as explicitly stated.

He favors the principle of Federal support to states unable to meet the financial burdens of public schools. He does not think that the Federal Government will dominate the policies of the public school as long as the relationship is between the Federal Government and the individual states.

War is not inevitable. The Russians want to gain political control of their neighbors, but war is not a policy of communism as it was of German fascism. Hence, Conant refers to communism as a challenge and nazism as a menace. A free democracy has little to fear from a closed communism. Hence, controversial issues must be discussed in the universities and schools. Weaknesses of communism can be appreciated only by a study of the ideology—its history and goals. The cold war is a test of the relative influence of free education and political propaganda. E.C.M.

**AN INTRODUCTION TO SOCIOLOGY.** By Carl A. Dawson and Warner E. Gettys. Third Edition. New York: The Ronald Press Company, 1948, pp. ix+764.

The first edition of this book appeared in 1929, the second in 1935. Fourteen years later the authors have submitted a "reorganized and largely rewritten" edition. In keeping with the development of sociology as a science, the book is not reformatory and contains no blueprints for social planning. It does analyze "the basic nature of human relations" and gives a foundation on which reforms may be planned.

The organization begins with a threefold approach—group, culture, and personality, with an enlarged emphasis on the last-mentioned term. Then comes a fourth approach in terms of ecological factors with emphases on the resultant selective distribution of peoples and cultures, on

community, and on social institutions. It may be that the prolonged approach may baffle some students regarding the exact nature of sociology.

The dominant subject of social interaction begins on page 295. It treats of conflict, accommodation, and assimilation, particularly in ethnic relations; political and sectarian relations; and involving community values, intellectual values, and moral values. The next major theme is social change, for change is the logical resultant of social interaction; and socialization, individualization, social control, social disorganization are resultants of the three subsocial processes—according to the authors. A brief summary is given of the history of sociological theory. Inasmuch as a wide range of research materials is drawn upon, the book becomes something of a compendium. It also exemplifies sound logic in its organization, although the scope is likely to overwhelm a beginning student unless his teacher is careful to keep him oriented with reference to the central theme of interaction. In accepting this theme the authors are making the essence of social psychology (as conceived by sociologists) the essence of sociology.

E.S.B.

**THE CRIMINAL AND HIS VICTIM—Studies in the Sociobiology of Crime.**

By Hans von Hentig. New Haven: Yale University Press, 1948, pp. 461.

Doctor von Hentig's vast knowledge of European criminology, combined with a comprehension of American literature on criminality, marks his writings as a criminologist. He quotes freely from the nearly overwhelming data. However, the readability suffers under the numerous footnotes, and throughout the text it is difficult to distinguish between quotations and the original contributions of the author.

Von Hentig hoped to show the reciprocity between the criminal and the victim. He states that we cannot develop methods for the study of crime unless we include "the social as well as the medical side, we must . . . realize the *functional interplay* [italics by the reviewer] of causative elements and their supplementary character, for they do not operate singly." This is a generally accepted view today, but the author does not live up to his own requirement. In the discussion of mental disorders he remarks, "conduct and misbehavior are products of the brain . . . in the broadest sense of the word . . . of the central nervous system." This is Kraepelinian par excellence! This is classificatory rather than *functional*. Consequently, the extensive treatment of crime and abnormal behavior deals with the findings of Kraepelin, Krafft-Ebing, and Goddard. With the exception of

Dr. Healy, other representatives of the "functional" school of psychiatry are ignored. However, since the author's treatment of the doer-sufferer relationship falls and stands with the "functional interplay," such an extremely one-sided presentation of supporting data may, in the opinion of the reviewer, invalidate von Hentig's "causative elements" of crime. Even though the author uses "Studies in the Sociobiology of Crime" as the subtitle for his book, Adolf Meyer, the father of sociobiologic psychiatry, is not mentioned. Recent studies on the biology of emotional and mental disorders are likewise omitted.

Undoubtedly, it is an author's privilege to choose his sources and a reader's right to ask why the author did not, for instance, concern himself with the findings of the functional and organismic schools of psychiatry and contemporary research of social psychology in a 1948 publication. Partly, the author gives the answer, he still believes in Kraepelin's rigid classification and nosology. Thus many of his own expressions are Kraepelian cognates. To quote only a few: "underfed physically and morally," "moral imbecility," "constitutional immorality," "the prejudice surrounding such cases is entirely hereditary and inescapable." These samples are given because von Hentig criticizes sociologists for failing to consider the "interstitial areas where social and constitutional forces enter into combination." Does Dr. von Hentig advocate the return of the wastebasket diagnoses and terminology such as "constitutional inferiority" or "constitutional psychopath"?

Parts one, two, and three—The Constitutional Factors, The Sociobiological Elements, and Geophysics of Crime—set the background for Part four, The Victim. Here the author stresses the victim's conscious or unconscious contribution to the doer-sufferer relation through his own action or nonaction. Von Hentig agrees that this subject has been treated by poets and criminologists, but he maintains that sociologists and biologists alike neglected to pave the way for specific modes of treatment of this doer-sufferer relationship. He concludes that his material indicates that "a nefarious symbiosis is often established between doers and sufferers." Is this, one may ask, what Abraham Myerson said in 1935, "society gets the kind of criminal it deserves"?

In spite of its advanced nature the book can be used as supplementary reading in criminology, juvenile delinquency, and specific courses in social work.

RICHARD O. NAHRENDORF

*Drake University*

**CULTURAL SOCIOLOGY.** By John Lewis Gillin and John Philip Gillin. New York: The Macmillan Company, 1948, pp. viii+844.

The authors have done well in changing the title of their book from *An Introduction to Sociology* (1942) to *Cultural Sociology*. In both editions the cultural approach is emphasized and numerous illustrations are drawn from cultural and social anthropology.

In the new edition a great deal of revision is in evidence. Many of the chapter titles have been restated and made more effective. One change may be questioned, namely, eliminating the title of the part entitled "Social Processes" and placing the discussion of the social processes under the "Dynamics of Social Organization," which suggests that social processes are a resultant of social organization, whereas the sequence may be the other way around. The term *cultural dynamics* may imply too much, for culture in and of itself may be lacking in dynamic power. Considerable reorganization has taken place in the materials in Parts five, six, and seven on dynamics of social organization, the individual in society, and social pathology. The new order of treatment of topics appears to be more logical than in the first edition.

The book is adept in showing the operation of culture patterns, social institutions, and social processes—how from under, or up through, all these social patterns and forces the individual emerges and in so emerging contends with many pathological social conditions, such as poverty, delinquency, and crime. The new edition represents a distinct improvement over the first one.

E.S.B.

**CULTURE AND SOCIETY.** By G. S. Ghurye. Oxford University Press, 1947, pp. 220.

Professor Ghurye, head of the Department of Sociology at the University of Bombay, has written a thought-provoking examination of the terms *culture* and *civilization*. The author makes an effort to appraise the concepts in terms of the values for which they stand. He also points out certain obvious dangers that our present world holds for them. In treating the nature of *culture* and *civilization* Dr. Ghurye examines at great length the ideas of such men as Matthew Arnold, J. C. Powys, A. N. Whitehead, Bertrand Russell, and Harold J. Laski. Unfortunately, a lack of clarity partially obscures the author's concern for the values which he feels are threatened in the twentieth century.

CLAY FRANKLIN



**SOCIAL ORGANIZATION.** By Robert H. Lowie. New York: Rinehart & Company, 1948, pp. x+465.

The author has skillfully brought together the basic principles of several social sciences in order to offer a perspective for "the social organization of all peoples and of all times." It is not a treatise on primitive society, though primitive customs, traits, and culture patterns are mixed freely with those of peoples having more advanced culture.

An introductory section deals with the principles of social grouping, economic determinism, social evolution, and parallelism. The principal sections of the book discuss the more essential aspects of social institutions and social units, with liberal use of illustrations which are typical of living conditions which are subject to considerable variation. To represent institutions, the author considers kinship, marriage, property, law, religion, and education. The social units are represented by the family, unilateral descent groups, social strata, sodalities, and the State. As examples of actual social organization in action there is given a brief survey of culture patterns among the Crow Indians, the Buinese, the Shilluk, and Imperial Austria.

This book may serve several purposes, not only for its definition of social organization, but for its statement of the roots or elements of basic social institutions and social units. It will be useful for an introductory study of social and cultural origins.

J.E.N.

**THE WORLD COMMUNITY.** Edited by Quincy Wright. Chicago: The University of Chicago Press, 1948, pp. x+323.

This document is a report of a symposium and panel discussion of world community, world culture, world economic contacts, world communication, world loyalty, and world institutions, which was held in Highland Park, Illinois, near Chicago, in March 1947. The various social sciences were represented and the major participants were Louis Wirth, Margaret Mead, Kenneth Boulding, Robert Angell, Harold Lasswell, and Pitman Potter. Papers were prepared and distributed in advance. There were no public lectures, but discussions were based on these papers. The method has an excellent feature of affording the participants the opportunity of giving careful thought beforehand to the main ideas that are presented. The results take on an informal nature that is refreshing, although at times piecemeal and unorganized. The published Proceedings might well serve as a basis for a supplementary meeting in which the discussion could

begin with the points generally accepted at the March 1947 Institute. The loose ends of that meeting need to be brought together and further agreements sought.

Among the major questions that obtained considerable attention were these: How can a sense of personal responsibility be expanded beyond the horizons of current social groups? How can a person's world loyalty be tested? How can proposals for world community be presented? How can persons be loyal to the *status quo* and yet change their attitudes in keeping with the requirements of a rapidly changing world? What is the relation of world culture to national cultures?

A major conclusion reached in the Institute seemed to be "that humanity is committed to diversity and a pluralistic world"; another conclusion was that "there must be a mutual understanding of culture by one another and general realization that the values of all cultures have authentic roots in a common human nature." It was suggested in the Preliminary Memorandum sent to the discussants that there are four aspects of world community that lend themselves to treatment as quantitative variables: (1) degree of material unification, (2) degree of cultural uniformity, (3) degree of social solidarity, and (4) degree of institutional integration. Further conferences based on specific research are necessary before these fundamental questions can be answered; in the meantime, people can work toward Margaret Mead's thesis of "valuing the dynamic integration of the different."

E.S.B.

**THE GERMAN WOMAN IN THE AGE OF ENLIGHTENMENT.** A Study in the Drama from Gottsched to Lessing. By S. Etta Schreiber. New York: King's Crown Press, 1948, pp. 257.

The so-called "moral weeklies" of the eighteenth century, modeled after *The Spectator* of Addison and Steele, provided one of the earliest public forums for the discussion of the needs and rights of women in the Germany of that day. Their preoccupation with this theme found reflection in the works of the chief dramatists of the time, whose evolving conceptions of the status of women in society are traced so ably in Miss Schreiber's study.

Starting with the rather modest proposals by the weeklies that women's education be improved, the naïve earlier dramatists propounded that women should be allowed to develop their intellectual capacities in order to realize how excellent it was for them as well as for society that they be

subordinate to men in all things. Rationally perceiving the virtue of this arrangement, they would actively seek to perpetuate it and would suppress any emotional rebellion.

The more socially and psychologically sophisticated playwrights sought to rationalize this relationship on the ground that it actually promoted the self-interests of women; concerned with this interest, they even proposed that women should have the right to make certain decisions, especially in the choice of a husband. It remained for Lessing, however, artistically as well as socially the most advanced of the eight dramatists, to proclaim the woman's right to determine her own life and to enjoy equal status with men.

Whether the plays reflected the changing conceptions of women by German society generally is not adequately proved by Miss Schreiber, in the opinion of the reviewer. On the other hand, the documentation concerning the beliefs of the playwrights is so minutely detailed as to make the volume read like a dissertation. The stylistic quality might have been improved by the adoption of an easier essay form and fewer footnotes.

MELVIN NADELL

**CYBERNETICS**—or Control and Communication in the Animal and the Machine. By Norbert Wiener. New York: John Wiley & Sons, 1948, pp. 7+194.

This treatise has too many implications for sociology to be fairly interpreted in a short review. The word *cybernetics* was first used in 1947. It refers to "the body of knowledge" being accumulated by scientists working in the field of communication and control.

The author starts with the proposition that "the thought of every age is reflected in its technique." Since he assumes this to be primarily the "age of servo-mechanisms," he applies the statistical mechanics of Gibbs and the mathematics of Lebesgue to the problem of collating the behavior of men and of electronic calculators.

In spite of his rank as a mathematician, the author's modesty does not permit him to postulate that there is discoverable a universe of discourse so syntactically logical and semantically mathematical as to be infinitely extensible. This conclusion is especially illustrated by his demonstration that proofs by mathematical induction only seem to involve an infinity of stages.

For the benefit of those social scientists who aver that the statistical approach promises miracles of achievement, the following statements are quoted. Their source is purely authoritative. In writing of time series

Dr. Wiener reports: "For a good statistic of society, we need long runs under essentially constant conditions. . ." (p. 34). In relation to the matter of universal reference he writes: ". . . the modern apparatus of the theory of small samples, once it goes beyond the determination of its own specially defined parameters and becomes a method of positive statistical inference in new cases, does not inspire me with any confidence. . ." (p. 35). And by way of conclusion he adds: ". . . whether our investigations in the social sciences be statistical or dynamic . . . they can never be good to more than a few decimal places, and, in short, can never furnish us with a quantity of verifiable, significant information. . . . There is much we must leave, whether we like it or not, to the . . . narrative method" (p. 191).

To many it will be gratifying that, during this period of critical discussion by social scientists of the relative merits of the quantitative-statistical and the theoretical-interpretive approaches, a mathematical analyst of such high repute affirms that more, not less, need exists for the use of the latter method in spite of what the "positivists" sometimes call its conceptual, processual, and evaluational bias. It is useful for future sociological research that the reciprocal interaction of so-called "observable physical events" and "reportable mental events" is so frankly recognized.

HAROLD T. DIEHL

**TRENDS IN PROTESTANT SOCIAL IDEALISM.** By J. Neal Hughley.  
New York: King's Crown Press, 1948, pp. xiii+184.

In this description and analysis "of the most recent developments in social philosophy emanating from certain theological sources" in the United States, the author has centered attention on concepts "about human nature, social change, social goals and strategies, political and economic institutions, and the relation of religion to these perennial questions." An element of critical evaluation runs throughout each chapter. The persons whose Christian ideologies are discussed are as follows: E. Stanley Jones, Charles A. Ellwood, Francis J. McConnell, Kirby Page, Harry F. Ward, and Reinhold Niebuhr. It is no small task to analyze and marshal the somewhat extensive writings of these social thinkers into one frame of reference, but the author has succeeded in producing a balanced and yet stimulating treatise.

Stanley Jones is described as one who believes that human nature under religious motivation can undergo radical change and turn the world into a Kingdom of God on earth in an incredibly short time without resort to

violence. Ellwood is seen as a sociologist who was zealous in behalf of the total reconstruction of human society, who deplored our present semipagan civilization, who charged businessmen to substitute social service for profit seeking, who urged a humanized ethics based on Christian motivation. McConnell is described as being "at once churchman, citizen, educator, administrator, writer, theologian, and democrat" who takes an advanced position on "civil rights, labor organization, social security, economic and political reforms, international agreements, race relations, world peace plans." Page is an outstanding worker for peace and pacifism and for Christianizing capitalism. Ward would Christianize all of life and especially capitalism, for he has repeatedly declared that the profit motive is "irreconcilable with the ethical teaching of Jesus." Niebuhr opposes the so-called gospel idealism and the social gospel mentality, for they are too secularistic; however, he believes that "capitalism is doomed."

The author summarizes his excursions by declaring "the quest for a truly Christian fellowship dominated by spiritual depth, genuine humility and social radicalism is potentially a creative outgrowth of the Neo-Protestant type of social thought."

E.S.B.

**THE NEW MEN OF POWER.** By C. Wright Mills. New York: Harcourt, Brace and Company, 1948, pp. 323.

This study of America's labor leaders, the new men of power, is as disturbing as it is important. It is tantalizingly disturbing when the author points out that characterizing United States society and accelerated by the New Deal is a trend toward "the increasing integration of real and, more particularly, potential democratic forces into the apparatus of the political state." And that "the dialectic of business and labor and government has reached a stage where the state, in the interests of democratic stability and international security, increasingly appropriates the aims of the employer, and expropriates or abolishes the function of the union." Moreover, the sophisticated conservatives "see the world . . . as an object of profit . . ." and would make loans "to pump up the world so that United States business can control all investments." To stop this drift toward the powerful corporate state must be the task of labor leaders. Specifically, their task must be one of uniting their power and intellect within the framework of a new independent political party whose principal aim shall be the blocking of the so-called sophisticated conservatives. Unfortunately, Mill's examination and analysis of labor leaders now in power shows that

"never before has so much depended upon men who are so ill-prepared and so little inclined to assume the responsibility." He hopes that within the ranks of unionism there are those who will arise to the occasion.

The author is Director of Columbia's Labor Research Division of the Bureau of Applied Social Research, and his analytical account results from the study of five hundred labor leaders, representing a cross section of America's national, state, and city leaders. From this study, made primarily from the questionnaire and poll technique, Mills offers a panorama of the socioeconomic situation in which labor leaders, businessmen, the public, and governmental forces are playing their roles in the drama of conflict between big business and big labor. While the light is directed upon labor leaders without spotting any one in particular, the economic and political forces are caught in their dynamic movements.

Whereas the labor union is an army, a democratic town meeting, a political machine, a business enterprise, a regulator of the workingman's industrial animosity, the labor leader is a generalissimo, a parliamentary leader, an entrepreneur or contractor of labor, a salaried technician of animosity, an organizer of men and a seller of wage workers, a jobber of labor power, and a member of the elite of power. Labor leaders have no explicit ideology, and the public is likely to blame them for the things disliked about unions. Acting in an advisory capacity, Mills warns those liberals who have been asking for more and more cooperation between business and labor that they are stepping into a net drawn by the sophisticated conservatives who intend to turn the catch over to the corporate garrisoned state. Although the author pictures the labor leaders as the strategic elite, his appraisal of them and their present inability to work out a solution turns them into nothing more than a tragic elite.

M.J.V.

**PERSUADE OR PERISH.** By Wallace Carroll. Boston: Houghton Mifflin Company, 1948, pp. 392.

An inside story of Allied propaganda against the Axis is well presented in this striking statement of fact and influence. It was Carroll's task, as director of psychological warfare in the European Theater of Operations, to soften up the enemy with words of defeat. Some analysis is made of German propaganda, which seemed to have four focal points of orientation: miracle of the Fuehrer, Allied disunity, strength through fear, and the Bolshevik bogey. Goebbels is the author of the "iron curtain" expression, not Winston Churchill. On February 24, 1945, Goebbels



referred to the Yalta agreement in the following manner: "An iron curtain would at once descend on this territory while including the Soviet Union would be of enormous dimensions. . . . The remainder of Europe would be engulfed in chaotic political and social confusion." Until June 5, 1947, when the Marshall Plan was suggested, Goebbels' words had some meaning. The Marshall Plan for mutual aid and economic recovery of the peoples of Europe is given the solid backing of Carroll. Prior to the Marshall Plan, it appeared that the United States was concerned primarily with aid to questionable governments. However, this argument cannot stand against the openness of the Marshall Plan—even the Russians might participate in the benefits if they elect.

Psychological warfare seems to be most effective when used in conjunction with military success. Under conditions of military superiority psychological warfare becomes an important social catalyst hastening defeat of the enemy. Carroll admits that it is impossible to determine objectively the relative success or failure of a given program of psychological warfare. This splendid book might have been better with a stronger analysis of the cold war and our efforts to persuade the world to peace.

E.C.M.

**"COOPERATIVES," LAW AND CONTEMPORARY PROBLEMS. A Symposium. Durham, N. C.: Duke University Press. Vol. 13, No. 3, Summer 1948.**

In this group of twelve articles many of the legal aspects of cooperative associations are treated specifically and reliably. Some of the special topics discussed include the trend of judicial decisions in cooperative marketing, income distribution or price adjustment based on patronage dividends, antitrust immunities of cooperative associations, reorganizing and financing agricultural cooperatives, classification for tax purposes of reserves of tax-exempt cooperatives, cooperatives and income taxes.

Jerry Voorhis discusses "Recent Trends in Urban Cooperative Development" and compares the ways in which labor unions are similar in several respects to farmers' marketing cooperatives. One is trying to get a greater price for labor and the other for produce, but both have been slow to protect their members as consumers and buyers. The manager of a consumer cooperative must not only be successful as a cooperative business man but he must also be "a master in the art of personal relationships." The Cooperative Development Corporation of New York is organizing large department stores in the hope of selling shares to the customers "in

sufficient amounts to replace all of C.D.C.'s money," and thus develop a true cooperative department store. The first store was established in Arlington, Virginia, with 52,000 feet of floor space.

In his article on "The Cooperative Yardstick" Bertram B. Fowler distinguishes between profit and patronage refund. A profit is derived from a seller's economy, and a patronage refund is an expression of a buyer's economy. A group of persons sells goods to other individuals at a higher-than-costs price and returns the overcharge as profit to itself. On the other hand, a group of persons buys in large quantities, distributes goods to the members at market prices, and returns the overcharge as patronage refunds. Taken together, these articles make a substantial contribution to some of the financial and legal problems centering around cooperative organizations.

E.S.B.

## SOCIAL FICTION

**THE BIG FISHERMAN.** By Lloyd C. Douglas. Boston: Houghton Mifflin Company, 1948, pp. 581.

The immortal story of Jesus of Nazareth and his disciple, the big fisherman Peter, has always held a singular fascination for many readers, no matter how narrated. Lloyd Douglas' retelling of it is no exception. It is not poorly told by him, but it is, in this instance, related as if it were occurring in any cultural area of the United States at the present time. It, therefore, fails to give the reader what might be called either a proper time perspective or a proper cultural setting. The net result of all this is that one may get the impression that Mr. Douglas is directing his characters in a rehearsal of a highly modernized version of a story that took place two thousand years ago. When he allows the disciple John to be called Johnny, the next thing to expect is that Salome will answer to Sal and Peter to Pete. Only in the final scene, depicting Peter in his Roman cell awaiting the call of his executioners, does that atmosphere of sublime spiritual beauty usually associated with the Biblical narrative arise.

Story narrator Douglas chooses to introduce his principal story with a romantic tale centering around the marriage of the Arabian Princess Arnon to Herod Antipas, Tetrarch of Galilee. As a political venture, the marriage fails to bring peace between the Arabs and the Jews. The hatred

is increased when the Arabs learn how young Herod has neglected not only Arnon but their royal infant, Princess Fara. As Fara grows into young womanhood, she learns more of the indignities to which her mother had been subjected and she vows vengeance upon her father. Resolving that the time has come, one day she disguises herself as a boy and makes her way to Palestine. For her, this has meant relinquishing her lover Voldi.

In Palestine, Fara meets John the Baptist, Simon—afterwards called Peter—and his mother-in-law Hannah, and hears the young man from Nazareth preach to the hundreds who follow him from place to place. Fara becomes a devotee when Jesus heals Hannah, and it is not long after that she gives up her vow to kill her father. Thereafter, the romantic tale is shelved for the story of the Biblical adventure, and the reader meets with the Douglas conceptions of Caiaphas, Joseph of Arimathea, Herodias, Herod, Pilate, and the disciples, including Judas. The character of Peter is admirably drawn; that of Jesus, always difficult to portray, is done with a feeling of admiration.

Perhaps there is a timely moral in the presentation of the story at this time in a world still tormented by the same hates and prejudices that troubled the world of Jesus, a world that refused him and still refuses his message. The angel, appearing to Peter in his cell, tells him that the world must suffer so long as men choose the road to national pomp and glory, neglecting the road to peace and friendship. For the man who with ardent and inflamed zeal yearns to see the Kingdom come, for him it has already come.

M.J.V.

CHINATOWN FAMILY. By Lin Yutang. New York: The John Day Company, 1948, pp. 307.

In this work of fiction Lin Yutang tackles a problem entirely different from that which he undertook in *Moment in Peking*. Here he writes about the life of a Chinese family in New York. Tom Fong struggles against great odds and over many years to become financially able to bring his family from China to New York. He continues his occupation as a laundryman, but his household is presided over and managed by Mrs. Fong, a woman of great common sense, of dependable stability of character, and of remarkable insight into the ways of a strange American urban environment. The Fongs have three sons and a daughter who respond to American stimuli in different ways. All but one proceed cautiously in their American contacts and make the necessary adjustments safely. The second son "falls for" an easy-money, American life and reaps domestic tragedy.

The story gives an account of racial assimilation in a new, refreshing, and inviting way. It makes evident the problems that face China-born youth in the United States, particularly in a large city. To make this account of assimilation more realistic one son marries a Catholic Italian girl. This interracial marriage turns out well because of the girl's amiable disposition, the boy's responsiveness to his wife's cultural background, and to the mother-in-law's kindly and intelligent acceptance of an American daughter-in-law. Assimilation takes place slowly but rather easily in an atmosphere of good will and broad understanding.

The style of the book is unusually lucid and pleasing. Many an American novelist might give consideration to Lin Yutang's smooth-flowing sentences, his use of accurate and choice English, his avoidance of the lurid and the vulgar, and his constructive insight into human nature and social processes. No open-minded person can read this book and not experience a decrease in social distance between himself and an honest, hardworking Chinese family.

E.S.B.

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